

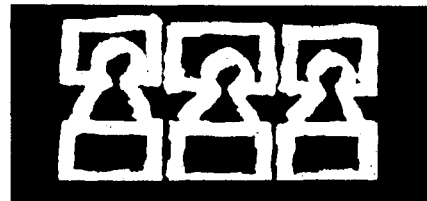
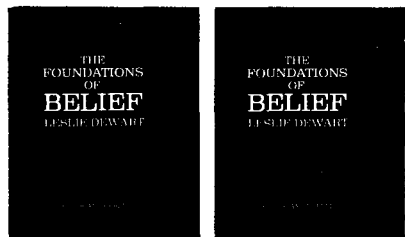
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Are Catholic schools a model?

BLACK POWER AND THE LEARNING PROCESS

Maurice R. Berube



Arthur Gibson

DEWART'S NEW FOUNDATIONS *A book review*

Rudolph J. Gerber

VARIETIES OF CATHOLIC PHILOSOPHERS



BOOKS *John Cort* A PENNY A COPY
Richard P. McBrien SYSTEMATIC THEOL-
OGY *Jonathan Eisen* U.S. IMPERIALISM
Martin Tucker DEATH IN PAKISTAN

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Think of the last time that *you* were hungry. Really hungry. Was it because dinner was late? Or because you missed a lunch?

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It sounds incredible. And it is incredible. Because it's taking place *right now*... in the midst of the good life so many of us are now living in America.

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most any Mississippi Delta town and you'll see tenant farmers, field hands, seasonal workers... and their children... with stomachs bloated, eyes dulled, feet swollen, arms and legs matchstick thin.

The irony is that they aren't starving at a rate dramatic enough to arouse the indignation of the nation and the world. Otherwise something would have already been done.

One of the programs that is aiding many of these families is the federally sponsored Food Stamp Plan. Under this plan a needy family can convert a 50¢ food stamp into as much as

\$12.00 worth of food. The problem is getting that 50¢, because many families have *no* income at all.

The NAACP Special Contribution Fund has begun a nationwide drive to help thousands survive. If you can do with one less "dinner out" this month, the money can mean a month's supply of meat, milk, and bread for a family of five. Just \$10.00 buys up to \$240.00 in food stamps.

If you would like to contribute to this fund, please send your tax-deductible check, for as little or as much as you can, to the NAACP Mississippi Emergency Relief Fund.

Thank you. And may *your* next meal be a little more enjoyable.

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(A project of the NAACP Special Contribution Fund—tax-deductible arm of the National Association for the Advancement of Colored People.)



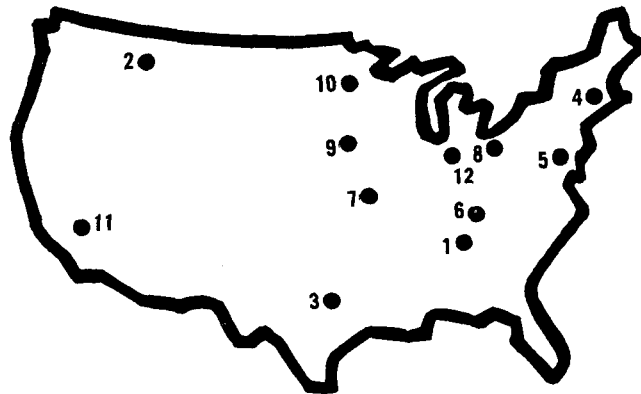
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NEWS AND VIEWS

Like a Grove Press novel, the details get juicier by the chapter.

The latest check into the military-industrial romance shows 2,072 former officers with the rank of colonel, Navy captain, or higher, bedded down with the nation's 100 largest defense contractors.

Of the 100, the top ten defense contractors employ 1,065 ex-Army, Navy and Air Force brass. These ten collect \$11.6 billion of the \$80-odd billion being lavished about by the Pentagon.

Bernard D. Nossiter bares the facts in the March 23 *Washington Post*, under an eight-column banner, "Arms Makers Offer Haven for Ex-Pentagon Brass."

And how. Lockheed Aircraft, with \$1.9 billion in defense contracts, carries 210 former top-ranking officers on its payroll. General Dynamics (\$2.2 billion in awards) has 113; General Electric (\$1.5 billion), 89; McDonald Douglas (\$1.1 billion), 141; Boeing (\$760 million), 169.

Boeing, quips Nossiter, is in a position, almost, to summon divisions and fleets. Its former brass includes 15 generals, commodores and admirals.

Senator William Proxmire, chairman of a joint economic subcommittee studying procurement, describes the situation as "dangerous and shocking. . . a distinct threat to the public interest."

"How hard a bargain will officers involved in procuring, planning or specification drive with contractors when they are one or two years from retirement and have the example . . . of over 2,000 fellow officers doing well on the outside after retirement?" Proxmire asks.

A good question, particularly with the Pentagon absorbing two-thirds of all federal tax receipts, and total military cash appropriations now within a few million dollars of what they were in 1944 at the height of World War II.

Fiscal '44 saw \$80.6 billion allocated for the military; the authorization sought for fiscal '70, under the budget submitted by Johnson, is \$80.2 billion.

The Nixon Administration claims it will improve on the Johnson figure, but

its initial target of a \$2.5 billion cut was scaled to \$500 million in the latest Laird estimates. Nixon may insist on a tighter budget than Laird would like, but the odds are still not strong that the defense budget will be substantially below Johnson's \$80.2 billion.

\$80.2 billion! . . . Back in '48 and '49, the years of the Berlin airlift and intense military build-ups, the defense budget was, respectively, \$9.9 billion and \$10.4 billion.

Becker Research Corporation's composite of rank-and-file Catholicism in the Diocese of Worcester, Mass., provided limited consolation for the folks in chancery.

The Becker survey found that 43 percent of Catholics in the diocese never heard of Vatican Council II; . . . that 43 percent favor allowing priests to marry (prompting researchers to comment that "the U.S. hierarchy may be facing a considerable public opinion problem in maintaining the traditional prohibition against a married clergy"); . . . that 59 percent favored a change in the Church's teaching on birth control prior to *Humanae Vitae*, while 62 percent favored a change after *HV* (the encyclical descended mid-way in the survey, thus helping crystallize opinion—but not in the direction of Vatican thought).

On the level of social action, only 29 percent took part in charitable or educational community activities, and of that percentage less than half (46 percent) related these activities to their religion. Two respondents in ten indicated "participation" in Catholic Charities programs, but "participation" generally meant donations of money or old clothes.

"The report reveals some very startling data," said Bishop Bernard J. Flanagan. "We have a tremendous task confronting us . . ."

He could have been speaking for bishops across the U.S. For Worcester

is not atypical of American dioceses. Indeed, as a one-county diocese, closely knit and conscientiously communicated with, Worcester would seem, on paper, to be an ideal ground for favorable surveying. The fact that the opposite proved the case is further sobering reflection on American Catholicism 1969.

Ernest Gruening torpedoes the Eric Goldman thesis of the Johnson tragedy as that of "an extraordinarily gifted President who was the wrong man, from the wrong place at the wrong time, under the wrong circumstances."

Reviewing Goldman's *The Tragedy of Lyndon Johnson* in the *Nation*, Gruening comments:

"There was nothing wrong about the place from which Johnson came. Other Texans, such as the late Congressman Maury Maverick, or Congressmen such as George Mahon, James Wright, Clark Thompson and Wright Patman, or the senior Senator, Ralph Yarborough, would not have exhibited the Johnsonian shortcomings; there was nothing wrong about the time; the country was relatively content, peaceful and prosperous in 1964: the circumstances were wrong only because Johnson made them so."

In translation: Vietnam.

Odds 'n Ends Dept.:

—The Catholic Press Association, which since 1959 has been giving its outstanding Catholic journalist award to everyone but Bob Hoyt, slips off the hook for 1969 by suspending the award.

—Joseph Roddy's *Look* piece on Dan Berrigan reveals a detail lost in the excitement of the Catonsville raid: the draft board hit was quartered in the Knights of Columbus Building.

—And, lest you think it's only religious groups that are deradicalized by Establishments, the League for Industrial Democracy, old-line Socialist organization, is presenting its 1969 award to Hubert Humphrey for his effort to "bring out the best in American people." The scene—a \$50-a-plate luncheon in the Grand Ballroom of the Commodore.

JOHN DEEDY

CORRESPONDENCE

The Poor and Jobs

Dearborn Hgts., Mich.
To the Editors: Jonathan Kesselman's "A Guaranteed Income" [March 7] is so full of holes I could not possibly go into them all in this letter; but in general he assumes the rightness of the work ethic, the availability of jobs, and that working at any job (like being a pack mule) is better than not working. All these assumptions are false.

Mr. Kesselman seems completely unaware of the technological advance that is doing away with unskilled and many skilled jobs. He is also insensitive to the menial, stupid, degrading jobs that the poor are often forced to take; jobs that could and should be automated.

What the subsidized poor do with their time may well be a problem for society since recreational opportunity has so long been denied them, but opening these opportunities is much more sensible than making a man do a useless job. Providing a man with improvement and discovery incentive is more sensible than giving him work incentives for a job that may soon be gone.

HUBERT GALLAGHER

Reply

Mr. Gallagher asserts that I have assumed "the rightness of the work ethic." I believe that a proper reading of my attitude is more one of ambivalence than of enthusiastic acceptance, such as when I spoke of the "tenacious longevity of the work ethic." Basically, my position is that we must face the fact of the *existence* of the work ethic in our society, in making our plans for social reform realistic. Otherwise, we may still be talking with Mr. Gallagher about income maintenance 20 years from now, while yet another generation lives in poverty. I note that a more recent Gallup Poll than that cited in my article has found increased resistance to the notion of guaranteed incomes and increased support for guaranteed work.

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SPECTER ON CAMPUS

"This is the way civilizations begin to die," pronounced President Nixon recently. His statement was not directed, as it might seem, to the new nuclear arms race being wildly if flimsily rationalized by his subordinates. Nor to the Vietnamese war, nor to the racial conflict, both of which continue to sap the United States. No, Mr. Nixon was referring to . . . *student agitation!*

It is not easy to keep unrest on campuses in some sort of realistic perspective. According to one radical source, over 100 campuses have been the sites of sit-ins, strikes and occupations during the last four months. A few of these incidents have been violent, most of them have been picturesque. They testify to a radical mentality touching tens of thousands of students. Yet it is easy to exaggerate the material effects of this turmoil. This is not France where a student revolt, thanks to Napoleonic centralization, could have canceled an entire year's schoolwork. The Hong Kong flu has probably emptied more classrooms this school year than any militant actions. For most of the over 2000 institutions of higher education in the U.S., and even for most of the students at some of the "disrupted" schools, business is much as usual.

Commentators have been given to discussing the danger to the American university. Yet there has emerged neither a pattern of conflict nor a technique of disruption so effective that its adoption by militant groups of the right or left would seal the doom of American universities, regardless of circumstances or the wishes of the majority. The gears may have ground to a halt at Columbia and San Francisco State. Other clashes have been tentatively negotiated. At Brandeis and Chicago, students eventually abandoned seized buildings; by their own admission, they failed to gain sufficient support among the student body. At Berkeley, a nine-week strike ended in passivity and dissension among the militants.

The current crisis on American campuses is a moral one, and that is why the reaction to it is out of all proportion to either its material effectiveness or to certain technical issues involved like faculty hiring practices. Perhaps

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the crisis does pose problems on the level of "civilization." But dealt with out of context, the issue of campus unrest threatens to become, if not another "red scare," at least a fog of impressive slogans behind which various interests will preserve their power and their illusions. It is already being said, with some justification, that "campus disruption" is the "law 'n' order" of the liberals.

In the widest sense, the context of the student revolt is, of course, the colonial war in Vietnam, the racial problem in the U.S., and the role of the United States as the nation most responsible for the maintenance of world poverty. These are matters on which moral men must take sides. Yet "normal" politics in the U.S. have largely offered but one side to take.

The specific context of the student revolt is the profound collaboration of the university system with the foreign and domestic policies now so contested. Mr. Nixon speaks of preserving the "integrity, the independence . . . of our institutions of higher learning." He denounces the students' desire "not only to politicize the student bodies . . . but to politicize the institutions as well." In fact, the integrity and independence of higher education have long since been compromised, the institutions have long since been politicized—and not by radical students.

Ideologically understandable if not necessarily excusable at the height of the Cold War, the collaboration between universities and government has been prolonged and deepened by such factors as (a) money, (b) the attraction felt by liberals for the halls of power, and (c) the all-justifying rationale of anti-Communism. Universities studied new weapons; researched chemical and germ warfare; assisted the military and the Central Intelligence Agency in devising means to crush revolutions, sometimes undertaking field projects that were merely cover for U.S. intelligence operations. The major student organization was funded and manipulated by the C.I.A.; a dean of students at Princeton served as a C.I.A. recruiter, etc., etc.

These activities, shrouded in semi-secrecy, were an offense to academic traditions; nor did anyone ask the opinion of that majority of students, whose rights are now so vociferously defended against student militants. The instances of politicization of the universities became so common as to become unnoticeable—an accepted part of the academic landscape. In 1964, for example, who would have questioned the listing of 128 institutions—many of them Catholic, including Father Hesburgh's Notre Dame—as "cooperating colleges and universities" in a published study, *Peace and Freedom Through Cold War Victory*?

Probably no university can be absolutely neutral. "It is a political act," writes sociologist Immanuel Wallerstein in a lucid study, *University in Turmoil*, just published, "for the university to support the government in its normal functions. It is a political act for the university to be indifferent to the government. It is a political act

for the university to oppose the government. . . . The university is engaged in politics. The significant question, therefore, is what political policy the university has and ought to have at any given moment."

But not even in the grossest sense can the American university be considered to have achieved the kind of neutrality that Mr. Nixon and some spokesmen appear to claim for it. The Central Intelligence Agency has an easier time gaining access to campuses than does the national board of S.D.S. Father Hesburgh branded an attempt to block C.I.A. recruiting at Notre Dame as "clearly tyranny," a term he has yet to use for any of that Agency's exploits in subversion, nor will he probably use for the banning of S.D.S. board meetings by university officials in Texas and New Mexico.

Only against the background of this already existing politicization of the universities can the student efforts at a counter-politicization be properly judged. Radical aims range from the merely negative withdrawal of university support and legitimation from government policies considered immoral and oppressive, to the positive establishment of areas within the university, which because of curriculum, of ethnic factors in staffing, or of institutionalized student control, will tend toward political concerns under-represented in the present university. In any perspective which admits that vast alterations are needed in America's foreign and domestic politics, these aims make good sense.

Student tactics are, however, the sticking point for many observers. These tactics, they claim, are a threat to academic freedom, free speech and majority rule. A distinguished theologian, known for his defense of the "prophetic," recently complained in private that student occupation of offices was an outrage of property rights. The question is hardly simple. The present stance of the universities was not established by democratic procedure or open discussion; the government of most universities is oligarchical and, judging from a recent study of university trustees, markedly reactionary. There is no sign that it will change significantly. While militants ought to attempt to preserve democratic procedures at every stage of their struggles, lest their means corrupt their own goal of a more democratic university, they cannot be denied, any more than the militant labor movement before them, ultimate recourse to certain tactics of strike and disruption. Intimidating violence is intolerable, however, and the continuation of disruptive tactics against the wishes of a clear majority of faculty and students. Universities would do well to initiate methods for determining majorities.

All that is theory. In practice, we face the forever debated question of what has become of the New Left. For nine years, the burden of instigating social change and opposing a criminal war has largely fallen on the shoulders of people in their early twenties. Older liberals have often preferred to serve as managers for the system

or as self-appointed watchdogs barking sharply whenever the New Left deviates from what they consider "responsible" action. Today, the New Left is both growing and fragmenting. For many, the burden has been too much; a variety of irrationalisms has sprung up. This development, like certain forms of apocalyptic revolutionarism, is frequently criticized and opposed by university militants themselves, in language that would surprise those who get their impression of student radicals only from mass media. Nonetheless, the "movement" is in disarray. Universities (and rational radical groups as well) will have to protect themselves against disruptions that are without purpose or significant student support. There are no automatic and mechanical "rules" by which to judge as legitimate or illegitimate every student protest. This is always the case when a society enters those moments of crisis when the "rules" themselves are disputed. Good sense is a critical commodity at such moments—and so is a sharp awareness of who are the "haves" and who are the "have-nots" and how unequally power is divided between them.

We doubt whether campus unrest is the specter that some spokesmen, frequently identified as liberal, would make it. It would be a genuine tragedy if liberals lost all sense of proportion and concentrated their attention on campus unrest as *the* problem rather than confront the underlying issues: America's imperial role in the world and our racist society at home. Will the specter of campus unrest be used, like the Cold War, to enlist liberals in support of the status quo? That is perhaps the greatest danger in the present situation.



Dwight David Eisenhower: Ranking an Ex-President

The most reliable guide through the thicket of Eisenhowerology is Murray Kempton. While the rest of the press has tirelessly assured us that the General was straightforward, loyal, innocent and something of a genial bumbler, Kempton, in his own arch way, drew us the portrait of a man of high intelligence, few principles, and no bumbling at all.

It was Kempton who first articulated "the Eisenhower nudge." Since D-Day, the General is not known to have launched a single frontal assault on any tormentor. But if the victim stands too close to the brink, it is time for the Eisenhower nudge to push him over. The technique has been applied successfully to Romney, Stassen, Scranton and countless others, but my favorite example is one that failed. In a TV interview early in the last presidential campaign, the General was asked to name his favorite for the nomination and replied by praising Rockefeller, Romney, Percy, five anonymous governors and a couple

of midwestern seed-growers. Mamie tugged on the General's sleeve and whispered loudly, "You forgot Dick." "Oh, yes," Eisenhower said, brightening suddenly to the occasion, "a fine American, a wonderful candidate," thus sinking one more spear into the perforated hide of Richard Milhous under cover of his own alleged imbecility.

The bumbling, like the garbled syntax and the head-scratching pauses, was protective cover for some of the highest political art of our time. It flattered the intellectuals into somnolent superiority, and the general public into a trust that can only be built on the assurance that at last a lovable and innocent non-politician is at the helm.

It is absurd, of course, to believe that Eisenhower was anything but a highly skilled politician. One does not rise to the top in a peacetime army without the gift, nor emerge unscathed from the perilous international politics of World War II without it. In entering presidential politics, he shrewdly picked the right year, the right party and the right running mate. No one but Richard Nixon could have deflated the threat from the right, incensing both right and left, of course, but still getting the job done in a way that allowed the General to remain "non-political" and above the battle.

His most enduring political act was to turn himself into a monument that could not plausibly be attacked, not even by the apoplectic post-U-2 Khrushchev, who, like everybody else, blamed Eisenhower's subordinates and not the General himself. A man who renders himself impervious to every assault, even under the most outrageous conditions, must be something of a master of the political arts.

Behind the father-image, a high intelligence gave us government by cost accountant. He never seems to have indulged himself in an emotional, costly, quixotic or patriotic venture, certainly not in a "crusade" of any kind. That was for Dulles, Nixon and Liberal Democrats. Eisenhower simply totted up the pluses and minuses and bought the cheapest product. He took over the government of Guatemala because the price was low. On the same principle, Eisenhower folded the Korean war and scrupulously stayed out of Vietnam because he judged that the cost of victory was too high. Dulles and Nixon, ferverinos both, wanted A-bombs or troops to bail out the French in Indochina. Eisenhower would not even let them have an air strike. "It would comprise an act of war and would also entail the risk of having intervened and lost," he wrote. Sorry, Foster, the accounting department says no.

It is true that the General published reams of *Reader's Digest*-prose about patriotism, socialism, the qualities of Barry Goldwater and the need to support our boys in Vietnam. But this was when the General was out of office, or otherwise so situated that the cost to himself of following his own line of argument was cheap. The cost accountant, whether weighing the number of troops nec-

This produced a conservative regime, laughable to the intelligentsia at the time, but one that looks a good deal better as seen through the haze of Democratic adventure under Kennedy and Johnson. There are worse things than government by men whose crusades are confined to print.

His amiability and talent for organizing were genuine enough. In a world war in which tactics evolved by political consensus, these were the qualities, not military genius, that brought him fame and success. Eisenhower seems to have met every important challenge that could not plausibly have been avoided. If he did not go looking for causes, or dredging them up from a sense of national aimlessness, as Kennedy did, it was simply because he didn't want to be bothered.

There was the image to maintain, of course, but beyond that, Eisenhower never looked for trouble. He disliked combat of any kind, and was easily bored. He preferred the leisurely and passive pursuits, golf and detective stories. Stinging him into action was futile. With his administration bleeding at the hands of Joe McCarthy, the massive retaliation was to cut the Senator from the White House invitation list. In the absence of any clear, concrete and handily won goal, there was little he would fight for except the right to be left alone.

Everyone plays the game of ranking former presidents, and no doubt the historians will be busy at it again. Eisenhower did not produce a golden age, but after the foreign adventures we have seen in the '60s, one doubts that the collection of historians who ranked him down around Coolidge in 1961 would put him quite so low again.

JOHN LEO

(John Leo, a former associate editor of *Commonweal*, is on the staff of the *New York Times*.)

On March 1, in Washington, D.C., the General Committee of the University Christian Movement, the ecumenical student arm of the National Council of Churches, voted itself and the entire organization out of existence as of June 1, 1969. The action, and the events leading up to it, form an almost perfect paradigm of the movement/organization, spontaneity/institutionalization dichotomy that so characterizes the struggle for change in religion and all of society today.

Council in 1944. The 1930s saw in the United States the rapid growth of denominational Protestant college groups on the national level. The impulse toward ecumenical cooperation on problems of national and international scope which had resulted in the emergence of the National Council of Churches found its counterpart in the formation of a national ecumenical student arm whose governing board and funds would come from the different denominational groups. Although the denominational student organizations continued in existence for some time (today only the Lutheran and Methodist ones remain), students concerned with social and intellectual issues transcending denominational boundaries increas-

ingly found a ready welcome in the National Student Christian Federation (the name after 1969). Harvey Cox, Roger Shinn, Keith Bridston are only some of the names of subsequent Protestant leaders who owe much of their early political and world-wide concern to the horizon-expanding national and international conferences sponsored and organized by NSCF.

The reorganization which took place in 1964 reflected the important religious developments of the intervening years. The name change from "student" to "university" reflected what had been learned about the university itself being a center of God's redeeming action, as distinct from extra-curricular denominational groupings. Even more important, the change from federation to movement was meant to signal the abandonment of "top-down" ecumenism for a new grass-roots development. Seeking to shed its image of a bureaucratic clearinghouse, the new *movement* was going to concentrate on stimulating active involvement in the university environment on the local level. Affiliation of the National Newman Club Federation and the National Orthodox Campus Commission for the new group was diligently sought and these groups' acceptance was hailed as an ecumenical breakthrough.

It is difficult to assess the over-all effectiveness of UCM since 1964. Its most significant public success was Process '67, a total environment learning experience for over 3,000 students which took place in Cleveland in December, 1967. The very success of Process '67, however, gives a partial key to understanding UCM's later difficulties. For the planners of the event, which included many of the people who had been behind the 1964 reorganization, the failure of Cleveland to result in widespread grass-roots organization of students for the political and cultural transformation of their universities was what mattered most, no matter what enthusiastic participants *said* they had learned.

The almost unanimous decision of the 40-member general committee to disband is seen by its proponents as an important ground-clearing operation. Rev. Paul Shrad-ing and the student leaders around him argue that by eliminating a highly visible national structure with a \$170,000 operating and programming budget, they are dissipating the illusion of church vitality which that structure maintains. Realizing that even the 1964 reorganization was a "top-down" action, they claim that the new national structure has been unable to stimulate effectively a national grass-roots movement because "they didn't really represent anybody" except the national denominational bureaucracies which supported them. They point out that the denominational student organizations which gave birth to the national ecumenical organization are now almost totally non-existent nationally and locally and that the UCM budget now comes entirely from denominational governing bodies and from very few local campus groups. The model for how a student movement

should emerge and develop which Schrading and Nell Sales, current chairman of UCM, frequently use is that of the Students for a Democratic Society. Apart from the question of ideology and tactics, they see SDS as a truly vital campus movement, whose national bureaucracy represents real grass-roots involvement and whose national meetings are not just educational events but working sessions for representatives of vigorous local campus groups. There is no doubt that only a student movement with comparable vigor and commitment deserves the name Christian to its way of thinking.

Critics of the UCM decision, while generally sympathetic with its aims, question it tactically and see in it a failure of imagination. They point out that the decision to disband was not taken as a result of any grass-roots pressure, but was in reality a crisis of confidence on the part of the national leadership. In the opinion of Rev. James Sessions, of the United Campus Christian Ministry at MIT, the UCM "nationals" should have been content with a relatively minor role, channeling whatever funds and expertise they had to the local level, but without guilt hang-ups about having no national task and impact comparable to their national-level jobs, leaving the creation of a grass-roots movement to the grassroots. The critics worry, furthermore, that denominational officialdom will follow the lead of the Roman Catholics and begin the formation of a new, clergy-selected student and faculty group to represent the churches at international student conferences (the originally lay-founded, but eventually irrelevant National Newman Club Federation decorously went out of existence two years ago without anybody bothering to announce its demise; on some campuses progressive Catholic students have been active in local UCM groups).

While recognizing the risk in their decision, the general committee of UCM is convinced it was necessary for the future vitality of the church on campus. They argue that local campus groups will survive and grow if they are in fact truly vital whether or not a national structure exists. They feel sure that the more or less autonomous task-forces of the UCM on South Africa, radical ideology and other international problems will find ways of continuing with their own funding. They are counting on their drastic decision at the top to stimulate effective soul-searching in the churches about what is really needed on the campuses. That "something" would seem to be in their minds a phalanx of student community organizers paid subsistence wages to organize local campus groups around relevant issues. But this development is clearly for the future. For right now they are interested, like the radical theologians they so much resemble, in trumpeting God's death so that his spirit might live.

JOSEPH L. WALSH

(Joseph L. Walsh is Associate Executive Director of the Church Society for College Work in Cambridge, Mass.)

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BLACK POWER AND THE LEARNING PROCESS



Learning a lesson from Catholic education

MAURICE R. BERUBE

There is mounting evidence to show that learning primarily depends on a student's attitude toward himself. Challenging familiar notions of why children learn, these findings downgrade the class background of students. What makes this concept pertinent is the current drum-beat of racial pride among blacks. For if this theory of learning is accurate—and there are many reasons to believe it is—then the antidote to a long history of black failure in the schools would be this new-found race consciousness. In short, black power holds the key to learning for the black man in America.

There have been no satisfactory explanations for the academic failure of large numbers of blacks in public schools. Anthropologists have long agreed with Claude Lévi-Strauss that men have possessed inherently equal intellectual potential for at least a million years, thus ruling out heredity as the differentiator of intellectual achievement. Consequently, many educators have all too readily blamed the failure of the black poor on poverty. The language of schoolmen abounds with the euphemisms of poverty: the poor are "culturally deprived," "disadvantaged." Typically, many schoolmen echo the sentiments of a minority of New York City Board of Education members who feel that poverty is "the major factor in the low achievement of children." Although much evidence exists documenting the racial learning gap between affluent whites and a black poor, no causal relation has yet been clearly established. Although class plays an important role, occupational studies indicate this role still to be negligible, accounting for perhaps

no more than one-fourth of all the influences on a person's life prospects.

If not class, what, then, determines learning? The Coleman Report—the second-largest social study conducted in the United States—offers conflicting evidence. Paradoxically, Coleman reached two main—and somewhat contradictory—conclusions. First, Coleman observed middle-class students learn at a rate greater than his poor black counterpart, suggesting the influence of socio-economic background. In addition, Coleman discovered poor black students, in an integrated setting, performed well, because these pupils developed a strong sense of self, a conviction that they could actually affect their futures. This sense of self, Coleman found, was the most important learning factor, of greater significance than all other factors *combined*. Furthermore, early interpretations of Coleman's findings stressed class, with the conclusions seen as constituting a *prima facie* case for school integration. In an article in the *Public Interest*, a year after his study, Coleman, however, disassociated his work as an argument for school integration.

Equally significant, later interpretations of Coleman's data emphasized the second conclusion. Intrigued by the achievement of black students with a healthy self-image, educators questioned the impact of background on achievement. Could it not be that the middle-class students achieved, not because of their exposure to affluence so much, but because of their relatively secure social and psychological position?

Moreover, even those educators most willing to explain school achievement—or the lack of it—in terms of poverty are quick to make two notable exceptions. Jews and Chinese, we are told, compiled a remarkable record in public schools, regardless of poverty. Coleman

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offers hard evidence to substantiate this for the Chinese, and one suspects, in the absence of any proof, that this was also true for Jews, simply on the basis of the great value they placed on schooling. But why should Jews and Chinese succeed so spectacularly in public schools? Could it be, again, that these groups, highly structured and possessing great learning motivation, had strong identities nurtured by a ghetto atmosphere?

For that is precisely what the Catholic schools experience has meant in America. As Andrew Greeley and Peter Rossi have observed in *The Education of Catholic Americans*, Catholics were successful in an academic and worldly sense, primarily because of the ghetto rather than despite it. Again as with Coleman's sociological study, these two sociologists—one Catholic, one Protestant—concluded that parochial education created a positive student identity affecting academic performance so that the Catholic youngster is given "the emotional support a young person needs in order to develop motivation for achievement in his early years."

The experience of the Armed Forces with the poor reinforces Coleman and Greeley and Rossi. For some time public school critics such as Kenneth Clark have suggested that the Army is doing right what the public school is doing wrong. As the largest producer of vocational school graduates in the United States, the military has quietly and effectively educated the poor. And in times of crises, the military has obtained some startling results: during World War II, the Armed Forces taught functional illiterates to read on a fourth-grade level in an eight-week time-span.

Even more dramatic results were studied by Illinois sociologist Roger Little. In its celebrated Project 100,000, the Armed Forces converted labeled "uneducables" into productive citizens. Project 100,000 was conceived in 1966 from a manpower shortage in the Vietnam war, and entailed admitting 100,000 recruits without an IQ test who were "misfits" and drop-outs. Forty percent of the trainees were non-white. The success of Project 100,000 was overwhelming. In basic training, 96 percent graduated, with a drop-out rate of 3 percent, only one percentage point above the military average. In advance training, 74 percent of students in communications, intelligence and medical fields graduated; 89 percent in administration and clerical fields graduated; 78 percent in electrical and mechanical equipment fields graduated; 88 percent in crafts graduated; and 55 percent in electronic equipment repair graduated. Compare these figures with those in Harlem public schools where 85 percent fail and where, in one recent year, only 13 graduated from the only Harlem High School with an academic diploma.

Why the disparity? Many complex reasons accounted for the success of Project 100,000. But the overriding factor, according to Professor Little's study, was that the structured military community easily imbued the trainees

with new and powerful identities: that of soldiers. Success of the Project could, in large measure, be attributed to this "opportunity for developing self-esteem and a feeling of group participation."

This concept sheds light on why the black poor have failed in the schools. The culture of slavery aborted the healthy emergence of a black identity. Whereas Catholic, Jewish and Chinese immigrants preserved a common history and a common religion, the American black was robbed of both. Deprived of his heritage, seeing little chance of worldly success, the poor black youngster has muddled through his schooling with little regard for learning. And the rhetoric of integration, more often than not, was couched in terms least likely to increase his feelings of equality. Much of the integrationist liberal cant denied the central fact about the black youngster—his blackness. For them integration was laden with *white* values, so that the black youngster could rise in self-esteem only by coming closer to the white man, and destructively quenching respect for his blackness. As was so often said by many well-intentioned integrationists: "*A Negro is a person who through no fault of his own happens to be black.*" That was longhand for white is good and black is evil.

Beyond the psychological barrier has been an equally real economic barrier. For the black man in America, education was not a means out of poverty. Job opportunities for blacks—last hired, first fired—were circumscribed beyond anything experienced by other traditionally discriminated-against groups. One heard many stories of black PhD's working of necessity in menial jobs. The civil rights struggle has altered the job landscape for blacks somewhat, so that a tiny middle class, at least, has greater economic access. And of course, as more blacks are made visible on the job scene, the corollary influence on the aspirations of the young should prove highly beneficial. But there has been an indelible scar scorched on the black soul. The culture of slavery—according to two black psychiatrists, William H. Grier and Price M. Cobbs, in their book, *Black Rage*—transformed learning from a liberating experience to an emasculating experience for the black male. To the black male, pursuing academic goals represented a retreat from the confrontation with white society, often violent, that was his lot. The school was the sexual haven of the black female, where she could become a schoolteacher and be economically and sexually independent from white employers. But for the black man the school held no real promise, merely signifying a place where black children discovered that learning is "different, strange, unnatural, not meant for them, and not really relevant for them."

All has changed. School integration, despite some of its implications, did put forth a promise of equality of opportunity that blacks were to rightfully claim. The promise was not kept, and what had been apathy turned to rage, so that in Northern cities, the cry has been for

black control of public schools. As the self-image of blacks improves, they demand, quite vociferously, that their children be effectively educated.

This black anger over the public schools comes at a time when there is serious question whether the public school can regenerate itself. There is some reason to believe that the public school is failing to do its best, not only for the black poor, but also for the white middle-class student. Superficially, the middle-class public school shows its students performing slightly above average. What is disturbing, however, is that these schools are nowhere near educating their charges up to what should be expected of them. According to Yeshiva Professor Alan S. Cohen, the middle-class youngster is achieving a full one to three years *under* his potential, based on his IQ.

But this condition can be easily remedied. The vital ingredients for learning are not affected: there persists in the middle-class youngster a competitive drive to learn and a strong sense of self. And one can still relatively control the factors connected with the school which can improve the performance of the middle-class pupil: developing relevant curriculum, improving teaching methods and restructuring public school systems.

The black poor are something else. Their greatest enemy is not themselves but many of their teachers. A pervasive skepticism among teachers of being able to teach the black poor adversely affects these pupils. The self-fulfilling prophecy of teachers has been well established. Early studies of how twins that were separated developed equal IQ's suggested that by virtue of their physical resemblance they were treated similarly. Now, one refers to the self-fulfilling prophecy of teachers as the "Rosenthal effect." In a recent study Harvard psychologist Robert Rosenthal and school principal Lenore Jacobsen, exploring teacher attitudes, discovered that a "change in teacher expectation can lead to improved intellectual performance." What these two experimenters did was match two similar groups of children in an Oakland California elementary school, but informed the teachers that one group was of high intelligence and another of average intelligence. As a result, the "intelligent" group far surpassed the other in school performance.

Moreover, in his study of Project 100,000, Professor Little credited the attitudes of the military teachers as crucial in determining the academic success of the recruits. Rather than project self-fulfilling prophecies through the guise of making special efforts to compensate for their "disadvantage," the Armed Forces teachers treated the recruits as they would any others. Neither were the teachers or the Project trainees aware of their special status. In short, they were expected to learn and they did. And although there is no solid corroborating studies measuring the extent of the "Rosenthal effect" in ghetto schools, a small shelfful of narratives by former teachers—such as Jonathan Kozol's award-winning *Death at*

an Early Age—indicates that self-fulfilling prophecies are widespread and sometimes covertly racist.

The implications of these findings are troublesome. How does one go about refashioning pupil and teacher attitudes? Undoubtedly, only a private school system—based on some communal religious or socio-economic tie—can best engender the necessary psychological atmosphere. But it is a problem vexing educational policy-makers. It is one thing to legislate more money, adapt curriculums and effectively train teachers; it is quite another to attempt to create a positive educational ambience.

In this sense, the movement by urban blacks to control their own public schools can be seen as an attempt to create a facsimile private school system. For the key demand of the community control militants—accountability—is precisely the motor force of private education. Unfortunately, the community control movement reflects a basic inability within the black community to finance and establish an independent private school system as a going concern.

There have been some legitimate black claims to alternate private systems. But these are merely in the model stage. The Urban League has fielded street academies, giving drop-outs a second chance; and in New York's Harlem, Harlem Prep is a notable private high school operating as a parallel institution. And as if to officially sanction this nascent idea, the Ford Foundation has underwritten a Boston private school venture this fall.

But can the community-controlled public school or the alternative private school close the racial learning gap? Probably not completely. The middle-class youngster, untouched by the effects of poverty, has both motivation and culture in abundance. Considering the difficulty in narrowing the educational gap, some observers have despaired of results. Robert Dentler of the Center for Urban Education, for example, writes in a recent *Atlantic* article that school decentralization is educationally meaningless but politically sound; it will placate black anger. And in a provocative *New York Times Magazine* piece, educational critic Christopher Jencks suggests creating a substitute Catholic school system for blacks with public funds. What was significant in Jencks' proposal was that he had refashioned his longtime idea of a private system publicly funded for educational reasons, into a merely political palliative to stave off black rage.

Nonetheless, the racial gap can be substantially narrowed within the matrix of a private school system. One cannot so lightly disregard the achievement of Catholic education in America in this respect, accounting as it does for one out of every seven pupils. However, most public school observers have myopically ignored the Catholic experience—as well as the Army experience—in evaluating public school performance. The result has been to lay the blame of failure on poverty, and, in effect, on the child.

Still, the public policy options are few. They entail redesigning the public school structure or investing more money in schools. Certainly, the Nixon administration would appear to favor the former. The idea of a private system publicly funded, first advanced by conservative economist Milton Friedman more than a decade ago, has all the ring of sound business: eliminate the inefficiency of public bureaucracies and put the schools on a firm competitive basis.

Moreover, Nixon's urban affairs counselor, Daniel Patrick Moynihan, has long written off public schools. And Nixon's New Commissioner of Education, James Allen, gives further proof that the new government may more than dally with the Friedman-Jencks idea. Allen has championed every school reform of the past decade—including school integration and community control—and one suspects he is as sympathetic to private school ventures.

However, it is unlikely that the Nixon government—despite its receptiveness—will take a forceful lead in forging a parallel private system. For one thing, the Friedman-Jencks scheme is a plan without a constituency. Black pressure is still concentrated on urban school control. However, it is not unlikely that the Friedman-Jencks idea will succeed should the community control movement fail. Most probably it would gain wide favor in black ghettos since blacks have basically pursued conservative goals.

But there are precedents. Certainly the Johnson administration set a pattern in the 1965 Education Act by granting federal aid to pupils rather than to schools. This example has caused many states to re-examine its non-public school aid policies; Pennsylvania has enacted a law giving aid to both private and public schools. Such a system of granting aid, if pursued, could revamp the face of American education. The 1965 Education Act was in the tradition of the GI Bill, the forerunner of Friedman's voucher plan for pupils to attend schools of their choice organized on a competitive basis.

Abolishing the public school, however, cuts against the American grain. We have long cherished the myth of the public school as the melting pot, where the democratic élan becomes the great leveler. Of course, as Moynihan and Glazer suggested, the path to acculturation has actually been one of group cohesion. Nevertheless, Americans have been reluctant to cast aside the notion of the melting-pot society.

The power of the government, however, to control the conditions of learning in public schools is severely limited. Unable to salvage an effective public school system through some form of public control, policymakers may have no other recourse but to abandon the task. The public school may very well have outlived its usefulness and it merely remains for us to acknowledge the fact. Meanwhile the inability to resolve the dilemma is paralyzing public school reform.

A sequel to 'The Future of Belief'

DEWART'S NEW FOUNDATIONS



ARTHUR GIBSON

The Silver Tiber cannot quite manage to undermine *The Foundations of Belief*, despite valiant efforts. The most curious feature of Dewart's books is the capacity they seem to have for triggering quite lengthy reviews whose essential burden is that Dewart really is not worth taking seriously. In the wake of his *Future of Belief*, he was charged with lack of all historical sense or alternately with a contemptuous dismissal of the most hallowed past, the Scholastic tradition. It was also alleged that his practical conclusions or, alternately, his speculative forecasts were too hastily drawn and did not cogently follow from the all too summary premises. Besides, these speculations were needlessly disturbing and brashly oversimplified.

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Unfortunately, preliminary reaction to *The Foundations of Belief* presages much the same critical fare from the same quarters. In Michael Novak's NCR review [Feb. 19], Dewart is firmly, if regretfully, told that he will have to run very fast even to keep pace with a truly impressive contemporary Thomist and, though complimented on some strange tunneling operation, is gently reminded by insinuation that anything he can do, the reviewer can do, nay has done, better.

It is difficult to escape the impression that Dewart has in fact committed, perhaps with the best if naivest intentions in the world, some nameless philosophical faux-pas. Because he is a likable sort, even if a trifle pert, one does best to adopt the charitable and forbearing attitude of an avuncular well-wisher, expressed in approximately the following terms: "Will you please be still. We know you are clever but you are not wise and you are upsetting."

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The Argument from Intimidation, so eloquently pilloried by Ayn Rand, is applied in two variants: (1) it is absolutely inconceivable that the entire philosophical tradition prior to Descartes should have been on a false track or in a blind alley; everyone knows it was the post-Cartesian tradition which has been on a false track and in a blind alley; (2) no one with a grain of common sense or philosophical sophistication could possibly take seriously the insane notions which call in question the perennial adequacy of a philosophical tradition which must be perennially adequate because it alone can defend that formulation of the Faith which is the only true one because it is the only one formulated within the great framework of that philosophical tradition which alone is perennially adequate.

The Foundations of Belief is intended as a closely-reasoned constructive sequel to the challenging staccato manifesto, *The Future of Belief*. The curious Hellenic fate that dogs Dewart seems certain to decree that *Foundations* will be considered substantially less desperate a challenge than was *Future*, though Dewart himself clearly indicates in the Preface to *Foundations* that "the question to which I address myself here . . . is . . . more fundamental" (p. 12). Both works consider the question: "can the Christian faith be deemed truly to develop and unequivocally to evolve" (*ibid.*); but *Future* examines that question in the light of the assumption "that this faith is *supernatural* and that its object is *revealed*" (*ibid.*); whereas *Foundations* examines the same question in the light of the assumption that "this faith is *true* and that its object is *real*." (*ibid.*) *Foundations* is of course an immense volume whereas *Future* was a slim one. In *Future*, Dewart manfully strove (fortunately, not always successfully) to avoid parentheses and as a result often fell short of the desired precision and contradistinction. In *Foundations*, he takes more time and indulges unrestrictedly his tendency to precisifying parentheses. *Foundations* may be charged with utter incomprehension or even distortion of the past; it certainly cannot be accused of neglect or hasty dismissal of that past.

Breaking the Foundations

To the analytical examination of the dynamic of that past as affecting (and effecting!) the "Breakdown of the Foundations of Belief" is devoted the first 200 pages of a 525-page book. And Dewart insists at the outset that "the longer the range of one's envisaged consequences, the more thorough the understanding of the antecedents must be" (p. 18). Dewart describes the processes which led from the pre-Socratics through the medievals, specifically St. Thomas Aquinas, to the present day. He finds those processes to be evolutionary rather than dialectical; and thus accounts for the history of philosophy, not only without introducing gaps and discontinuities, but also in terms of the positive contributions to human progress of all its various moments, signally St. Thomas Aquinas.

And Dewart concludes that the same historical logic explains simultaneously how "Christian belief has naturally become alienated" from Western philosophy and how "the modern philosophical tradition of Western Christendom . . . [has] found it impossible to profess . . . Christian belief" (pp. 46-7). In sum, Dewart envisages the present situation of philosophy in terms of what he has elsewhere called the strictest "continuity of philosophical experience" (*Future of Belief Debate*, p. 211).

By a strange but entirely consistent quirk, *Foundations* poses just as frustrating a problem of interpretation and constructive comment as did *Future*, but for exactly the opposite reason. Whereas *Future* is so elliptical as to be at times distressingly ambiguous, *Foundations* is so diffuse and meticulous as to be at times distressingly over-detailed. The most useful comments on *Foundations* can only be made, if a ruthless pruning operation be undertaken. This calls for a few simple brief preliminary remarks:

- The accuracy and above all the adequacy of Dewart's detailed historical analysis in *Foundations* are of supreme interest to the historian of thought; but the basic contentions concerning the overall thrust of thought are far more significant for the purposes of this article.

- It is supremely unimportant and irrelevant whether Dewart's insights square with those of any other philosopher (however venerable); what is crucial is whether those insights are cogent and helpful.

- It is particularly picayune to dismiss such insights as old hat, long since uttered. Far more to the point is the question whether these insights have ever been properly understood, adequately evaluated, whether they pose a threat or offer a hope to human action and Christian belief today.

- This in turn centers the attention on the most urgent demand levied on every human being in our atomic age: to listen, to listen imaginatively and empathetically, without any prejudices, without the panic reaction that too often assails those who see their pattern of conception shaken to its foundations and short-circuit to the condemnatory cry: This man is a blasphemer!

I freely confess that *Future* shook my pattern of conception to its foundations. Because of the elliptical thrust of that book, I reacted, not I hope with panic but with plain repudiation of what seemed unsound articulations. *Foundations* entirely dissipates the concern I felt with *Future*; and, though I wish to enter some drastic reservations about *Foundations*, I must preface them by a frank statement that this work seems to me, if properly complemented (and no author can do everything in one volume), *a most liberating rectification of the deepseated staticism besetting Christian life and Christian attitudes and above all Christian thought and philosophizing.*

Dewart early articulates the highly practical bent of his investigations: "Since everything evolves, the real problem for contemporary man is . . . whether the world will

change of its own accord, without human management, or whether it will be changed deliberately, consciously, with the self-regulation which is possible for the world only if its evolution is directed by man" (p. 26). Since "religious belief is an intrinsic part of human experience" (*ibid.*) it is bound to evolve. Dewart's concern is that it shall evolve "reflectively, intelligently, in a less animal, more spiritual manner" (*ibid.*).

Reorienting Belief

To go at once to the heart of the matter, Dewart is persuaded that this felicitous evolution can be assured only if three drastic reorientations occur:

(1) Man must realize that knowledge is not simply a bridging of a gulf between preconstituted knower and preconstituted known, not the confrontation and union of two solitudes, but rather "the *introduction* of an intentional opposition, an intentional dichotomy, into that which was originally undifferentiated" (pp. 27f.). The knower makes himself as knower by this very act.

That this is no mere academic exercise emerges clearly in a vital footnote: "... as man becomes conscious of the world, he transforms it. And as he becomes conscious of himself, he evolves. And as he becomes conscious of himself as evolving by the very nature of self-consciousness he begins consciously to direct the evolution of himself" (p. 259).

(2) Man must realize and bravely face the full implications of this for the very reality that is truth: "Truth is not the meaning found within the facts; truth is the meaning which is put upon the facts because they are understood" (p. 299); therefore "the truth cannot be that which precedes the truth" (p. 300); therefore, again, as Dewart articulates in a particularly limpid passage which unifies his contention about knowledge and his contention about truth: "the mind's conformity to being is there to be *overcome*. It is not to be understood, therefore, as a conformity to what *already* was, nor a conformity to what *forever* will continue to be. It is a conformity to what *is*—it is at once the sign that we have come to the truth, and the sign that the truth is yet to come. It is not a passive, but a creative relation, which began with what used to be, but which even now is being altered, re-conceptualized, re-vised and re-fashioned by the self-creative consciousness of man in order that it may become itself" (p. 326). Even as man is essentially evolutionary because he is steadily progressing in intensifying self-awareness by intensifying self-differentiation, so truth is essentially evolutionary because truth is a project, indeed the supreme project, of man: "truth is never experienced as a stable condition but, on the contrary, as a process of self-organization and re-organization" (p. 328).

(3) Man must resolutely face further the implications of all this for that hitherto most sacrosanct and ultimate of all realities, *being*. This is the very nucleus of Dewart's

creative contribution. It is nervously (but for that very reason more clearly than in the tortuous sequel) articulated in an absolutely crucial watershed footnote on pp. 291-2: "... the identity of reality and being is not a self-evident fact; ... the opposition of object and subject reveals to man precisely the possibility of transcendent reality (i.e., reality which is other than being) ... atheism in relation to the God who is First Being and Being Itself is assimilable within a theism in which the reality of God is not conceived as being."

Knowledge has been *conceived* as relation of preconstituted object to preconstituted subject, because truth has been *conceived* as an inherent property of beings, because in turn beings have been *conceived* in terms of (and ultimately equated with) intelligibility, because an absolute floor and ceiling has been placed on reality, that bastard floor which is the *product of the human mind* and which consists in making being the ultimate reality beyond which there is only nothingness, *and then*, artificially and in misguided zeal for the only sort of transcendence God could have in such a cosmos, distinguishing between the *what* and the *that* of an existing created being, rendering the *that* unconceptualizable and therefore allegedly transcendent, while advancing the *what* to the real constitutive principle, the essence, to which *existence* accrues as a gift, forgetting, as Dewart exclaims in a vigorous outburst of supertranscendental theism which should shame into silence anyone disposed to brand him as dubiously theistic: "that the whole being, the one and only *ens* that is real, does not have reality by virtue of anything of its own, so that its whole reality, its whole self, comes to itself, as it were, from the outside" (p. 174).

Dewart wishes to see man blast open this artificially closed universe, see clearly that "there is an openness to being, and in this opening God stands" (p. 387). "The simpler truth is that neither the beingness of being nor the to-be of being are in reality other than being itself" (p. 446). While in no way denying the Scriptural assertion "The truth shall make you free," Dewart would have man make the truth truly free by liberating knowledge, *in man's own conception of that knowledge*, from the shackles of the Hellenistic fate of an intussusception of preconstituted essences; and he would have man "let God go free" by liberating Him, *in man's own conception of God*, from the shackles of being, from the unworthy, demeaning and ultimately blasphemous constriction of a homogeneous cosmic reality.

There has throughout the last two paragraphs been much talk of man's *conception* (of knowledge, of truth, of God). In this sense Dewart can truly be called a contra-(con)ceptionist! He is warning against a supremely subtle error of human thinking, of human self-awareness, that very vital thrust that drives created evolution forward: namely the tendency to disregard the steady onward thrust of its own evolving reality and falsely to

staticize the reality of its own act (knowledge), of its own object (truth) and finally of its own Total Creator (God), so that logic is substituted for ontology, static criteriology for dynamic evolution, and being for God.

Reservations Retracted

I must, in the light of the clarifications introduced in *Foundations*, retract entirely my reservations concerning the dubious deontologization of God in *Future*. The God facing me at the end of *Foundations* is the exact opposite of the dubious non-existent who can hardly aspire to partnership with me; he is the blazing transcendent Allah, before whose Face I have absolutely nothing I can call my own, not even my *quiddity* (and it is truly a bleak situation in which one cannot even call one's quiddity one's own!). He is, this God, in an exciting creative inversion of traditional mystical theology, not the God who can merely say to me: I am He who is; you are he who is not; He is rather the God who can exclaim: You are he who is; I am He who is not, so high am I above you!

Relentlessly Dewart drives the point home that ontologization of God is tantamount to atheization of man: "As we invest being as such with such a transcendental character we close ourselves off to the possibility of experiencing any reality other than that of the world and of ourselves" (p. 444). It is in this light that I interpret Dewart's remark to me two years ago: "If you start with Aristototele and St. Thomas, I fear you must end with Heidegger." But such a prophet can be required to explain himself. Dewart has, in *Foundations*, explained himself with admirable clarity and perspicacity.

Therefore the reservation I wish to enter about *Foundations* (and it is a real and drastic reservation) is no mere refurbishing of the old one. It builds upon Dewart's own clarification for which I am unreservedly grateful. Man may not, on pain of hopeless distortion, conceive of anything, God least of all, without Heisenbergian attention to the influence of his own very act of conception upon its object. Man is the only being upon this planet who conceives intellectually. He must constantly be on his guard against intellectualizing reality by his act of conception of it. In this sense, Dewart is radically, revolutionarily and creatively correct. Yet in a most curious way he falls victim, I still believe, to the very error against which his whole *Foundations* is directed.

He shows a curious indifference to matter and thus proves himself still not entirely free from the very Hellenism he so rightly deprecates.

He rightly insists that the ultimate reality, God, shall be freed of the shackles of our specifically human ultimate, being, conceived in terms of convertibility with intelligibility. Yet he then places God *beyond* being, while utterly neglecting that supremely empirical datum of human experience, *matter*, which, on such a definition of being as convertible with intelligibility, lies *below* the lev-

el of being. Dewart is such an evolutionary optimist and activist that he demeans impermissibly his own ultimate evolutionary mother, matter. In this he will, of course, be applauded by traditional Christian thought. Nor should the charge be limited simply to Christian thought. Thought as such, even Sartrian, Marxist or Hegelian thought, has evinced a curious syndrome: matter is empirically brutally opaque; therefore let matter be dismissed as mere antechamber of spirit (or, of course, exalted to transcendent status which distorts matter's true empirical reality quite as much as woman's true empirical reality is distorted by chivalry). Concentrate on the future and disregard the past! Dewart has been utterly unjustly accused of this fallacy within paltry boundaries; I reproach him with this fallacy within much wider boundaries. It is entirely unjust to say that Dewart does not take consistently seriously the history of created reality from the emergence of thought (i.e., of man). He is full of respect for each succeeding stage of *that* odyssey. But I believe he can be said to dismiss the entire preceding history of our planet, our galaxy, our cosmos.

I believe, therefore, that *Foundations* can legitimately be described as a very conservative book, but in no sense that would give comfort to anyone who would wish to call himself a conservative. Dewart is preeminently anti-static. In that sense his heart is in the right place. His interpretation of the restless realm of thought seems unanswerably correct. Thought cannot afford to ape matter in staticity. But Dewart and we cannot afford to neglect matter in our survey of reality or our approach to God.

It is all too easy to dismiss (as I am afraid that not only traditional but even Dewartian Christian thought would dismiss) Marxist dialectical materialism (or the perhaps sounder mechanistic materialism against which the Marxists so fulminate in their own brand of mentalistically imperialistic Hellenism) as naive. No empirically respectable survey of reality can leave out matter nor so haughtily dismiss matter. The disease of intellectualization cannot be cured entirely merely by insistence on dynamism. It is fatal, indeed, for mind, the essentially agile, to arrogate the inertia of matter. But this curious, empirically observable inertia cannot be expunged from any sane *tour des horizons* of reality.

Within the theistic *Weltanschauung*, matter must have rights for matter has roots in God. And so, even as God stands beyond being conceived as mere intelligibility, so God can be said to delve below being so conceived. The act of knowing, the act of self-awareness, the act of evolutionary clarification, cannot lay claim to static self-identity. It makes itself. But neither can it lay claim to exhaust the mystery of empirical reality. Always there remains matter. To show what this indubitable component of total reality reveals of God would take an entire book. I am going to try to write that book. If Dewart does so before me, I shall respond only with delight that more insight has been achieved.

Catholicphilosopher (kath'a lik fi los'a fer), n., see below

RUDOLPH J. GERBER

The proceedings of the Athenian Philosophical Association in 416 BC began with a discussion of love, that year's theme, and ended with Socrates expressing the participants' satisfaction with the engrossing sessions. It is hoped that similar delight will manifest itself at the American Catholic Philosophical Association, meeting this week in New York for its 43rd annual grappling with reality.

With membership increasing and -isms multiplying, the ACPA today hardly resembles the monolithic clan of clerical Thomists who founded it in 1926. Exuding the atmosphere of the Rome of Leo XIII and the churchy Esperanto of a private club, the founding fathers hardly disguised their intention of finally doing metaphysics for the millions. In the intervening years, over two million graduates of Catholic higher education have been offered the rough nuggets of a scholasticism often left within the ivy mineshafts of academe. Now this creeping pluralism has finally reached the teacher's desk. Increasingly, the ACPA meeting is becoming a darkened plain where learned issues clash by a night in which the cows are not black but polka-dot—from the *esse* of accidents to futurism to anti-war resolutions to this year's "truth in a changing world" theme.

In an atmosphere of tarnished institutional badges, the ACPA not surprisingly finds itself absorbed in efforts to re-establish its *raison d'être* as a sectarian philosophy association, some of whose 1300 members not only doubt metaphysics for the masses but metaphysics itself. Currently the organization is going through the same self-examination as its younger sisters, the American Catholic Psychological Association and the Catholic Sociological Society, both of which face more serious identity crises in organs and organization. At the root of this self-appraisal lurks a familiar question: Is there a sectarian party-line in philosophy, psychology, sociology?

Even if history gives the philosophical question an affirmative answer, the latest element in this well-inbred discussion is not so much the institutional tension as a leprous apologism joined to a breathy romanticism no longer reserved to campus radicals. Yesterday's traditions are fast becoming today's target-boards. Whereas a decade ago the tendency in most Catholic schools was to use

non-Thomist positions mainly as punching bags for developing critical muscles, many philosophers today seem to suffer a nearly total paralysis of critical power as they march and sing in every novel parade from Anarchism to Zen. Like the parallel revolutions in politics and morals, much of philosophy today, sectarian and secular, manifests its rejection of the past as a guide for smooth transition. The merits of tradition, which Eliot found closely allied with true talent, are left on the other side of decade-old chasm running across the grain of Western society. The result is that the philosophical arena, like its religious, political, and moral superstructures, often resembles a roof whose pillars have collapsed.

Accordingly, the recruiting practices of many American philosophy departments now rival those of a zoo: to track-down and exhibit one or two hearty beasts of every extant ideological species, ranging from Thomistic phoenixes to Sartrean centaurs. No longer stranger to this expedition, the ACPA sails into New York as a lumbering Noah's Ark loaded with the following imaginatively-labeled but vociferously-real sub-species:

Danes and Newer Existentialists (D.A.N.E.S.), formerly the Dread-Anguish-Nausea-Eros Society, embraces nearly 13 percent of the ACPA membership. Looking primarily to Kierkegaard for inspiration, the DANES emphasize experience over logic, extol subjectivity over objectivity, and seek criteria for distinguishing the acceptable absurdity of Christianity from other, unacceptable absurdities. Emphasizing the privileged experience of dread while ignoring its secular counterparts in drugs, body sensitivity, etc., the DANES look also to Marcel for I-Thou love, to Jaspers for the ciphers of metaphysical shipwreck, and to Nietzsche, if only to gaze upon the crucifixion of reason. Above all, the DANES agree with their master that today's authentic thinker is no longer a schoolchild able to look up answers to life's homework questions in the back of the book.

Heideggerian-Yoked Phenomenologists Happily Entertaining Nothingness (H.Y.P.H.E.N.S.), closely affiliated with the DANES, represent a growing 9 percent of the ACPA who share with Husserl the conviction that a compounded description of commonplace experience must precede whatever metaphysics may eventually (but not necessarily) result. This serious interest in phenomenology reflects not only the ACPA's 25 percent of European doctorates but also the feeling of an absence of

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personalistic ballast in traditional metaphysics. At the convention, the HYPHENS may well join the DANES in experiential bouts in Greenwich Village, perhaps even to debate how a phenomenology of perceptual experience fits the thesis of many phenomenologists that one can never transcend perceptual experience.

Heirs of a native natural theology, the Whiteheadian-Hartshornians Incorporated for *Prozessphilosophie* (W.H.I.P.S.) manifests the effort to marry omnipotence and affectivity in a divinity compatible with the onward progress of human aspiration. To some WHIPS, the celestial vending machine needs to be replaced with a celestial time machine developing along with history, his nature temporally intertwined with ours. Less personal than the Christian God, this Almighty may provide a balm for a scientific-historical mind tired of a "no-no" divinity yet seeking metaphysical justification for further historical progress.

Very much at home at the New York convention will be the steadily-growing Faithful Lovers of the American Giants (F.L.A.G.S.), dedicated to the cult of the new discoveries in American philosophy: Peirce the logician, James, the first-born among phenomenologists, and Dewey, the religious-political scientist. Constituting nearly 4 percent of the ACPA under such labels as naturalism, pragmatism, or instrumentalism, the practical FLAGS share a common belief that philosophy *can* bake bread and face a common question for their evolutionary continuum: Can the knowledge of nature be itself a part of nature?

Of more synthetic minds and deeper poetic sensitivities, the interdisciplinary advocates of POINT (Philosophers and Other Involutionists united in Teilhard) share with the FLAGS an evolutionary-scientific sympathy conjoined to the WHIPS' preference for a divinity commensurate with ascending human history. Though uncoun- ted, the members of POINT seem to be legion. They will likely converge on the convention as another sign of the advancing cosmic convergence toward Omega. While the cultural optimism and interdisciplinary synthesis of Teilhard are indeed attractive to those in quest of a twentieth-century Thomas, mechanical predestination, pantheism, and panpsychism still need to be confronted before the POINT can be driven home.

Also rubbing elbows, at least, at the ACPA are those given to More Enunciative Analysis (M.E.A.N. or, variously, M.Ē.A.N.). Linguistic analysis undoubtedly expresses the majority orientation of non-sectarian philosophy departments in the Anglo-American orbit and at least 5 percent of the 1600 Catholic philosophers in the country. MEAN embraces the Oxonian conviction that clear and distinct language is prelude to clear and distinct ideas and that first things must be done first, thereby confounding the ancient wisdom of *primum vivere, deinde philosophari*. While their abstractive slumbers often rival those of the obscure medievalists whom they

find meaningless, their contributions to symbolic logic, philosophy of science, and cybernetics are undeniable. MEAN claims to represent the mainstream of American philosophy, an assertion which some HYPHENS and DANES take as a compliment to the Continent.

Numerically still holding the majority seats in the ACPA are the Essential Scholastics of the Sicilian Existentialist (E.S.S.E.), devoted anew to showing the relevance of St. Thomas for *aggiornamento* in Church and state, as well as in metaphysics. Its dogmatic slumbers nearly abated, this diminishing blue-blood of the Establishment deserves the real credit for maintaining the

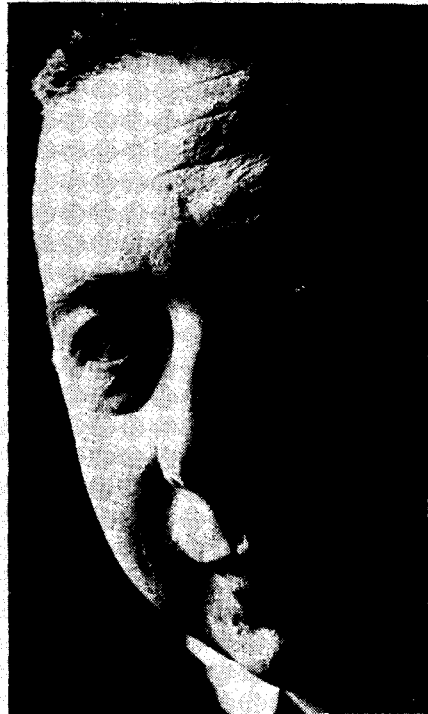


ACPA as one of the few learned Anglo-American forums for lively discussion of major metaphysical issues, which explains in part why eminent non-Catholics like Bertocci and Sontag regularly attend. Some elements of ESSE feel that the most fruitful offshoot of scholasticism lies in a transcendental Thomism modeled on Maréchal, but to date Rahner, Coreth, Lonergan et al. have not formed a conscious consensus sufficient to merit a unifying anacronym.

What these and other philosophical species illustrate is that the ACPA is moving from one private to several party-lines, to which, however, few outsiders can listen for want of dictionaries. This pluralism seems destined to continue. The ACPA's scholastic establishment finds itself confronting an advancing wave of 25 percent of its membership with an Existential-Phenomenological orientation and an expanding 10 percent with analytical interests. In addition, Catholic philosophers are increasingly finding jobs in secular schools: the last two years have witnessed a 21 percent increase in the number of new state colleges, compared to a 1 percent increase in new Catholic schools. There are 450 more schools teaching philosophy today than six years ago, the vast majority state colleges with expanding enrollments and graduate ambitions. These figures indicate that Catholic and Thomist are becoming separate labels. Furthermore, within the ambit of Catholic philosophy itself, the scholastic domination of course requirements has been relaxed, as nearly all large universities in the East and mid-West either have reduced philosophy requirements or substituted electives, or both. While these changes are a healthy part of the panoply of current philosophical romanticism, they also revive John Donne's observation about the rela-

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HERDER AND HERDER

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tivity of relativity. More than ever, the ACPA needs to direct its energies to the simultaneous revival of two countervailing traits of its tradition: open-mindedness toward the old, devotion toward the new.

From another angle, one observes that the traditional philosophy-theology alliance at the roots of the ACPA has been attenuated to the point of divorce. That interplay has been socialized. The mystical side of theology and the prophetic role of philosophy have been dispersed among the masses, where they reappear anew in the delightfully bourgeois forms of Timothy Leary's LSD sacrament, hermit-like hippies waiting for Godot, Ginsberg's incantations of the gods, and the eschatology of a gas-light for every front yard. Along with its entertainment values, this individualization of the prophetic, the erotic, and the sacramental wears down the conceptual machinery formerly usable for effecting society's consensus. In an age of proliferating private revelations, the only binding force becomes force itself.

Lately, this philosophical diaspora has shown the discontent of some of its inheritors with promethian freedom. Some of the younger generation feel that every scientific and philosophical explanation of the world has failed. There remains only the cold face of Death, the last of the gods and newest of the philosophies. Saul Bellow's Herzog laments: "What is the philosophy of this generation? Not God is Dead, that point was passed long ago. Perhaps it should be stated Death is God. This generation thinks—and this is its thought of thoughts—that nothing faithful, vulnerable, fragile can be durable or have any true power. . . . History is the history of cruelty, not of love, as soft men think. We have experimented with every human capacity to see which is strong and admirable and shown that none is. There is only practicality. If the old God exists, he must be a murderer. But the one true God is Death."

In the optimism of a Jaspers or Heidegger, this philosophical cliff-hanging may reveal some common toe-holds on reality's steep face. In these toe-holds we may yet anchor a minimal consensus. But before philosophy can resume this noble role as guide and guardian of the community's rationality, it must do one more thing: it must re-discover the Plain Man.

In its vast revolt against its origins and its past, post-Hegelian philosophy has turned inward to conceptual or "meta"-problems and away from the lived problems of daily experience. In the process, its methodology has become as highly specialized as it is introverted. The scholar's gain is the Plain Man's loss. Where have all the Plain Men gone? To the Plain Man's questions about the Good Life, academic philosophy answers with theories of nothingness, S-P formulas, or warnings that The Good is indefinable and the question meaningless. The fact is that these meaningless questions with the indefinable terms like The Good keep recurring because these are the issues which are daily lived. Philosophy's concern with

second-order questions would suggest that the first-order issues were all cleared up. They are not. That gadfly Socrates is needed anew today, but he would never be hired, not even by those departments which teach his dialogues: he asked too many big questions and published too little in the learned journals.

"Don't block the way of inquiry," was Peirce's suggested motto for every wall in the learned man's city. If that city seems at times a mapless maze, it is as much the fault of contemporary philosophy as of the bargain-basement Robespierres on campus. One of the unique challenges to the ACPA and one of its real abilities is to knit together the strands of rational consensus to design a realistic alternative to violent resolution of our vital concerns. Perhaps more than anything else we need a diagnosis of the risk of dehumanization bred in the cult of humanism itself. The merit of the ACPA is that it is one of the few remaining forums where these perennial issues may be raised and wherein the Plain Man may be re-awakened to the richness lurking beneath the matter-of-fact. As the ACPA unloads its variegated species in New York and prepares to solicit new varieties for its return trip, its recruiters would do well to emulate Frank Buck's ideal to "bring them back alive."

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CEREMONIES AND CELEBRATIONS



THE STAGE

At one point in *In the Matter of J. Robert Oppenheimer*, the protagonist, annoyed at a question, gets up from the witness stand and walks across stage to another, a neutral one. That is the only moment of dramatic action—in the limited sense of *movement, business*—in the play. Having considered that play, one almost completely a verbal construction, in my last review in these pages, I want to go to the opposite extreme in this column and look at two productions in which words are of minimal importance. I should now invoke Artaud, Grotowski, the Becks. Artaud's name, however, is little more than a grigri these days—one, so far as I am concerned, that has lost its magic. My only experience of Grotowski (the television production of *Akropolis*) was a stultifying disappointment, and what I saw of the Becks during The Living Theatre's return visit to the United States (*Antigone*, the first two acts—three hours—of *Frankenstein*) makes me suspect that group therapy is neither good theater nor effective social protest. So, although Joseph Chaikin worked with the Becks in their pre-European days, and Richard Schechner—if I remember correctly—has admitted his debt to Grotowski, I prefer to consider The Open Theater's *The Serpent* and The Performance Group's *Dionysus in 69*—both of which I found fascinating, at least part of the time—as entities rather than as examples of a new tradition.

When Joseph Chaikin founded The Open Theater as an acting workshop, one of the improvisational techniques was the *transformation* in which, with no formal transition, the actor becomes a new character in a new situation or a new time. More than an exercise in facility, the device was a direct attack on conventional plot and characterization, an assumption that a character is defined not by the social and psychological information fed us through exposition but by his visible acts. Out of this has come both a kind of ensemble playing that depends on the quick transformational response and a kind of play built of dramatic images which are not held together by conventional linear devices. Examples of the latter can be found in the work of Megan Terry and Jean-Claude van Itallie, both of whom have worked directly with the acting company, and testimony to the strength (or, at least, the newness) of the form can be found in the fact that such plays have begun to turn up among the embryonic campus dramatists who, just two seasons ago, were still being Absurdist.

The Serpent, which is called "A Ceremony," is a prime example of the form. "Created" by the ensemble under Chaikin's direction, with "words and structure" by van Itallie, it is a series of images on the Fall and its

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contemporary social and political implications. I saw the play, appropriately, at a benefit for The Resistance at Temple University in Philadelphia, where the audience, presumably a mixture, some drawn by the cause, some by the new theatrical aesthetic, overcame a certain resistance of their own and found themselves involved in the piece. After a warm-up exercise which appeared to ignore but actually softened the audience (a happy contrast to the aggressive opening of the Becks' *Antigone*), the ensemble, men and women in simple rehearsal tights, took the stage and began to construct—through body movements, facial expressions, groupings and occasionally words—the scenes that comprise *The Serpent*. The impressive thing about the company is the skill of the performers, their discipline, the absence of the self-indulgence that such a production might engender (for instance, the La Mama Troupe's *Tom Paine* under Tom O'Horgan's direction). The images are clear, precise, without the amorphousness, the sense of chaos that the Becks' productions embody. Compare, for example, The Open Theater's many-headed serpent, at once tree and tempter, luring Eve in several voices, with the Kreon-headed Theban body politic of *Antigone*. The serpent took shape, held it to play its scene, collapsed into individual performers only after Eve had taken the apple; Thebes kept looking like an unsuccessful human pyramid and, even if an image of disintegrative political structure

was intended, it was so busy with its physical fumbblings that the total impetus of the scene was lost.

The images of *The Serpent* differ in kind and in quality. There is an assassination sequence, for instance, in which the killing of John Kennedy is broken down into numbered segments, like the film reduced to stills in the pages of *Life*; once established, it is played grotesquely, the numbers out of sequence, and this bizarre juxtaposition of triumph and disaster is placed within a total scene that encompasses other victims—Robert Kennedy, Martin Luther King—and a huddled public that disclaims connection with the events. There is Cain's killing of Abel in which two marvelous sheep become central figures, ruminant by-standers (as in W. H. Auden's "Musée des Beaux Arts") which gives intensity to a scene in which killing and being killed have to be learned. There is a funny scene about the discovery of sex (what entrance?) in which the male participants, having found their way, are "transformed" into the infants who, crawl by whimper by smile, totter toward adulthood. There are occasional corny bits like the one in which a three-woman chorus do van Itallie's bromidic lines about the emptiness of contemporary society while the company moves spastically about the stage, never touching one another—an echo of *Interview* in van Itallie's *America Hurrah*. There are moments in which the performers break out of their self-imposed frame to enter

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A Certain Conservatism

PERHAPS SURPRISINGLY the spirit of the age seems to dictate for the Catholic schools a rather conservative stance, albeit in two quite different respects. The first is the realization that secularity, at least in the crudest sense, is not required of them, since secular intellectuals are in fact abandoning the idea of intellectual neutrality as ultimately undesirable. In principle, if often not in practice, the Catholic university can once again claim without embarrassment that it offers answers to certain perennial problems, since the most avant garde students now militantly insist that they want answers and not merely an education which sharpens their facility for asking questions.

This does not justify in any way a return to old repressive practices, the protection of orthodoxies through dishonest means. Students must be exposed to many philosophies and must have the right to challenge the "answers" which are presented to them. Yet there is no reason why some schools cannot openly proclaim their general tone as Catholic. . . .

The other respect in which the Catholic schools must now be conservative, as distinct from reactionary, is precisely with respect to the professionalization of education which young radicals find so offensive. Schools like Berkeley and Columbia with long- and well-established academic traditions can afford at this point to become somewhat less rigid, to deemphasize published scholarship, to retain charismatic teachers who lack doctorates, etc. For the Catholic schools, however, such a course could easily be disastrous, since they have not yet built the solid foundation of academic competence which alone will make experimentation possible. . . .

On the practical level this means that administrators in Catholic schools must continue to demand that their faculty have respectable degrees, that they publish, and that before all they demonstrate a technical competence in their fields. Students must also be held to a high academic standard. . . .

—James Hitchcock
Commonweal, January 31, 1969

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the audience—to pass out the apples from Eve's tree; to bring the evening to a close by singing "Moonlight Bay" and, then silent, sitting down among the audience to wait for applause or exodus or whatever.

Two things disturb me about *The Serpent*—one having to do with the total impact, the other with the nature of that impact. Although I can see that some of the images relate to one another, I cannot put all the pieces together to form an ideational or an emotional whole. By ending with "Moonlight Bay," first hummed, then sung by actors who rise from a state of apparent and separate collapse, the production seems to suggest that this is what brings it all together. Chaikin has admitted his willingness to use the naive and the banal (*Tulane Drama Review*, Winter, 1964), but is the nostalgia to be taken straight (long to get back into the Garden) or ironically (a comment on that longing)? There may be no whole, of course, and the song may be simply an ending, a gentle farewell to the audience, as obviously manipulative as the exercise opening. My second doubt may have more to do with me than with the production, but I found that my responses were all intellectual, delighted or bored reactions to the recognitions in the images. If *The Serpent* is to be "A Ceremony" in fact as well as name, presumably I should move from observer to participant at least emotionally, but the very clarity of the images and the abrupt transformations between them make them more illustrations than events.

Schechner's *Dionysus in 69* is a great deal less interesting than *The Serpent*, but it, too, was a pleasant surprise. From what I had heard of last year's production, publicly and privately, I expected a vaguely orgiastic chaos in which the performers forced their private existences on the audience while both Euripides and good sense died in the clamor. That was not the case. It is true that the performers climb the scaffoldings where some of the audience sits, mingle with those sitting on the floor, whisper celebratory messages, play intense scenes all by themselves, lost as they often are beneath, behind, away from the spectators' eyes, but all of these are related to that central thing happening on what passes for a stage. What's more, *Dionysus* is much more conventional in construction than *The Serpent*, following the *Bacchae* fairly carefully, unnecessarily in some cases, as when the Messenger's speech is recited, against a background of chants, telling us what we will see reenacted in a few minutes. The Performance Group is not nearly so talented nor so trained as The Open Theater, their movements less controlled, their recitation (which is audible despite reports to the contrary) almost all toneless chant. Some of their images are effective. The birth of Bacchus and the back-to-the-womb reversal, the death of Pentheus, have an obvious sensual impact now that the performers go completely naked (it must have been ludicrous when they still wore their scanties). Pentheus' vain attempts to silence the Bacchic whispers by running from

participant to participant and placing a restraining hand on their lips is a beautiful conception of the unkillable idea, but like so many other inventive bits it is extended until the effect is destroyed. Two caveats. By retaining Euripides' sequence, from Bacchic revel to bloody destruction, the production makes nonsense of the suggestions, early in the evening, that the performers—and the characters—are undergoing a healthy release. The advertisements for the show ("Celebrate Tonight!") imply an audience participation which is not only undesirable from my standpoint (send the kids to a ritual killing?) but unwanted by the performers who are forced to cool down the more eager members of the audience.

GERALD WEALES

NO NUDES IS GOOD NUDES

THE SCREEN

In my last column, which continued the rundown of films in the ever-mounting youth trend (a cycle I'm getting fed-up on), I commented on the disappearance of the old rules of sex morality. In these days of freedom of expression and anything-goes-in-movies, however, the films are to a great extent a reflection of what's actually going on and are probably no more packed with nudity and bedroom scenes than real life. Most of the youth pictures considered so far ("Stolen Kisses," "The Prime of Miss Jean Brodie," "Changes," "Model Shop," "If . . .") have touches of sex but also have enough artistry to prove their makers' serious intent. This week, let's continue the rundown with a few more youth movies, those with more concern for the sexual revolution and box offices than for any serious examination of young people's mores.

"Three in an Attic" is a sometimes funny, more often vulgar fable about a college satyr. Paxton Quigley (played with energy and some charm by Christopher Jones who was last seen as the U.S. President in "Wild in the Streets") is considered by his fraternity brothers as the prize stud but he admits right at the beginning that he is the "first casualty of the sex revolution." Paxton, not satisfied with his long-standing affair with a lovely blonde from a nearby college (Yvette Mimieux) takes on a Negro art student (Judy Pace) and a Jewish flower child (Maggie Thrett). When the three girls compare notes, they decide on revenge; they imprison Paxton in a dorm attic and, for a couple of weeks, ply him with sex. Needless to say, this tasteless picture is more like a male fantasy than anything else, so it doesn't even make you ask: what *are* the young people coming to these days? However, the oldsters don't do themselves up too proud either. Yvette's parents are mildly shocked when they discover their darling daughter has been living with Paxton all

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summer. But the only advice Nan Martin, as dean of women, can offer the girl is, "Non-swimmers should never leap bare-assed into the sea of love."

Even more tasteless is "The Big Bounce" which follows the experiences of a handsome young ex-GI (Ryan O'Neal) who falls into the web of a very pretty girl (Leigh Taylor-Young) whose main job is as secretary-mistress to a wealthy California farmer. This girl, though very attractive to look at, is definitely on the psychopathic side and gets her kicks by breaking windows in this classy neighborhood on the Monterey peninsula, by running around in the nude, by having sex with the boy in various odd locales, and even by considering her hit-and-run accident quite a joke. The silliest thing in this silly plot is that it takes the boy so long to get wise to this nutty *femme fatale*. He even joins her in a plan to rob her boss of \$50,000. Once again the older generation be-

have in a manner that is no ideal model for the youngsters. But at least the performances of the oldsters are far superior to those of the kids, especially the good acting of Lee Grant, Van Heflin, and Robert Webber. "The Big Bounce" may be a portrait of a segment of youth; but as far as I can make out, it is mainly a picture for voyeurs.

"Baby Love," is a British film about a young girl who's taken into an upper-middle class family and practically succeeds in ruining the husband, wife, and their son. This sexploitation affair, which has little in common with "The Guest in the House" except for its main theme, is so exaggerated that it becomes less a study of an evil teenager than a portrait of a family so tied in knots that any explosive visitor might lead them to destruction. Perhaps all three films looked at this week are pointing a finger at adults who are hardly exemplars for confused, searching, help-needing youth.

PHILIP T. HARTUNG

BOOKS



The Catholic Worker and the ugly-lovely face of poverty

A Penny a Copy

THOMAS C. CORNELL AND
JAMES H. FOREST

Macmillan, \$6.95

JOHN C. CORT

Let's come clean. When I first picked up *A Penny a Copy*, I checked the table of contents to see if there was anything by John Cort. There wasn't. Then I checked my old *Catholic Worker* clippings and decided that the editors had passed the first test of good anthologists: Cornell and Forest know what not to print.

On second thought, there was one phrase in a little thing called "Idea for a Play" that I did for the May issue, 1937, a piece that was designed to give some idea of the chaos, confusion, and wild abandon that characterized the *C.W.* office on Mott Street. In this play Peter Maurin, standing in three square feet of unoccupied space in the middle of the floor, is trying to indoctrinate three visitors. The stage directions then read:

"First Visitor (interrupting Peter in the middle of a point and causing him

to make a face like a water buffalo about to sneeze):"

I won't quote what First Visitor said because it is totally unmemorable, but the description of Peter interrupted is accurate and memorable. In fact, the irritation of gentle Peter at anything less than total attention was typical of the passionate pacifism that is so well documented in this collection. One critic observed that people could be seen leaving discussions of pacifism at 115 Mott Street with blood streaming down their faces. I can testify, however, that at least during the middle Thirties the description was figurative and not literal. What the hell. We were young and hot-blooded, and just like today's young ones, arrogant.

At any rate it is all, or nearly all, in *A Penny a Copy*, a gathering of about 30 *C.W.* contributors picked by Thomas Cornell and James Forest from issues of the paper since its founding on May Day, 1933.

Of the 70 pieces Dorothy Day contributes about 20, which is as it should be, since she was not only the movement's founder, but is still its best writer. And her faith still has the power to move

mountains. It remains impervious to the sophisticated doubts of so many of her fellow progressives in the Church.

A lot of credit has gone, and rightly, to Michael Harrington, author of "The Other America," for the impact of that book in pushing this country into the War on Poverty. But Mike was a product of the *Catholic Worker* and I don't think Dorothy and the *C.W.* have been given enough credit for influencing him and a generation of others whom she introduced to poverty and taught what there is in it that is ugly and loathsome and what there is in it that is lovely and desirable, and how the latter can be used to destroy the former.

I do not agree with Tom Cornell, one of the more intelligent and persuasive pacifists, when he and Forest write in their preface that "the great battle (against poverty) never began. The infant was starved in its cradle to feed the monstrous war in Southeast Asia."

The metaphors are mixed, and exaggerated. The monstrous war has kept the baby undernourished, but it *is* alive. The great battle may be more of a skirmish, as Harrington has called it, but it *has* begun. And it appears that

not even Richard Nixon and all his Republican, and Democratic, advisors have the nerve to try to stop it. Certain dynamics have been set in motion that no realistic politician can afford to buck. The work of Dorothy Day and the *C.W.* has not been in vain.

There are many pieces in *A Penny a Copy* that push the *C.W.* brand of pacifism. The case for pacifism grows stronger every day as the weapons and methods of destruction grow more unspeakable, but still one gags a bit at the inclusion of Father Furfey's argument from the *Counsels of Perfection* (March 1935): "To him that striketh thee on the one cheek, offer also the other. Of him that taketh away thy goods, ask them not again."

This is the kind of thing that I can remember arguing with Bill Callahan one summer day in 1936 as we crawled on our knees between the rows of alien corn on the *C.W.* farm at Easton, plucking the weeds out with our hands because we had no tools. And it seems to my aging recollection that even Bill, a fighting pacifist if ever there was one, conceded that a government has neither the obligation nor the right to turn the cheeks of its citizens and yield their goods to the aggressor if a clear majority of those citizens do not want that government to turn their cheeks or yield their goods.

The editors include "A Re-evaluation" by Robert Ludlow, one of the more articulate editors during the 40's and 50's. This is a significant statement because it expresses Ludlow's own change of mind about "Christian anarchism", another of the *C.W.*'s distinctive doctrines over the years. (I remember when Dorothy ordered me to take down the three rules I had posted in the men's dormitory: 1) Everybody out of bed by 9 a.m.; 2) everybody make their own bed, and 3) everybody take turns sweeping up.) He says, "I can then no longer hold with those who present anarchism as a goal capable of realization or those who, while stating that it cannot be realized (short of a miracle) nevertheless continue to propound it, apparently as a result of a psychological imperative, or because they deem pro-

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test as protest its own justification." Interesting.

Jack and Mary Thornton explode a lot of romantic notions about agrarianism, another article of *C.W.* faith, in "Five Years on the Land." Unlike many of the purer agrarians, they seem to have no theoretical objection to the use of machines. I wish the editors had included some of the discussions on craftsmanship vs. mass production, such as occurred when we asked Eric Gill why he wrote to us on a typewriter. I don't remember his answer except that I had the uneasy sense that Gill wasn't quite as pure an agrarian as some of his disciples and, in fact, felt a bit put out that anyone should insist on judging his actions by his words.

From selections such as these it

would appear that Cornell and Forest do not share the old faith in anarchism or the slogan, "Back to the land." On one thing, however, they and all of us could always agree. That is what Peter called "the gentle personalism of traditional Catholicism—the personal obligation of looking after the needs of our brother."

There are good pieces by eminent men like Jacques Maritain, Thomas Merton, Ammon Hennacy, Henri Perron, and John Cogley, but as much as any of these I liked "Random Reflections on Poverty and Selling *Catholic Workers*." In this one Thomas Murray tells how he was riding along the Bowery in a cab one winter's night and, like a good Samaritan, he stopped to pick a drunk up off the street and get him into a cheap hotel, where he paid for the night's

lodging. When he returned to the cab the driver insisted on paying for half of the man's lodging. Murray resisted at first. He writes, "I had been all set to deny this man the joy of giving, the satisfaction of being a part of this act. Why? . . . I didn't need his help to give. I could do it by myself—I could give without needing to take in this very personal way. I could not admit that I was as dependent upon the cab driver as the man on the Bowery was upon me—in fact, we were all equally dependent upon each other."

One of the things that bugs poor people and black people about good rich people and white people is that they cannot share the joy of giving. Above all, they cannot really bear to see poor people and black people becoming so independent that they no longer need gifts. The gift of independence is the one gift they cannot bring themselves to give.

Another thing that bugs a lot of people, both poor and not-so-poor, is the cool, impersonal manner of some of the bright young men and women who administer anti-poverty programs. They love the poor until they are actually confronted by one.

W. H. Auden has said about the *Catholic Worker* that "they help the undeserving poor." Cornell and Forest have put together an impressive group of witnesses as to how they help them and how they love them. These are lessons that all of us need to learn and relearn, no matter how enlightened we may imagine ourselves to be.

The Murder of Aziz Khan

ZULFIKAR CHOSE

John Day, \$6.50

MARTIN TUCKER

The publisher is advertising this book as "the first novel on Pakistan by a Pakistani ever to be published in the United States." This informational gimmick is an interesting but largely irrelevant bit of exotica. Although the novel has the hang of the humid, festering Pakistani city and its cool mansions, it could be set in a number of other lands. Indeed



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the plot reaches back, as one of the characters says, to the Mogul emperors who practiced fratricide, and more recently to the movie versions of Mafia-bound brother sending up Mafia-reject brother to the jailhouse. What makes the novel curiously provocative and extraordinarily lingering is another combination of effects.

Some of these effects have, admittedly, to do with exotica for an American audience. The Shah brothers who run the vast, industrial combine in Kalapur have the dubious charm of unexpected vulgarity. As Pakistani businessmen they are much the same as American or German or Indian businessmen, prick their skin and they will howl for compensation. But Ghose is able to invest them with a local glamour; he has seized their accents and their paradoxical amalgam of cajolery and arrogance. Ghose has another appealing local and universal character in Aziz Khan, the farmer who will not sell his land to the Shah brothers, though they have aggrandized everything else about him. Aziz Khan is the eternal simple man. He envisions no symbol of posterity other than his family and the perennial provisions of this land. Khan is thus the traditional hero: he is as much Wordsworth's leech gatherer preaching resolution and independence as he is a relic in modern Pakistan. It is Ghose's achievement that Aziz Khan seems as much a real man as he does a symbol, particularly in the final chapters when he has been deprived of his land and his family, and he walks wraith-like alongside the barbed wire that keeps him from entering his house.

It is partly this combination of old-fashioned stately rhythms and modern thematic counterparts that accounts for Ghose's success in provoking sympathy. Ghose has taken traditional themes and invested them in modern stock situations. The constant flow—it is never a shift or break—between the contemporary and the traditional gives his book an almost fable-like quality. And Ghose has contributed to this air by his use of the narrator's voice. In many instances he seems to stop the activity of the novel to comment on possible meanings.

There is more than a hint of E.M. Forster's tone in Ghose's narrators' voice. It is quiet, witty, insidious, and committed in its refusal to divide up human nature into convenient categories. Like Forster's commentary in his novels, Ghose's voice reveres the very thing it mocks. It is a reverence of mockery, an acceptance of the unexpected which all along, by definition of the nature of the universe, had been expected.

Thus Ghose treats death sometimes

as casually as Forster it comes, he mentions it, and the situation goes on. Rape, as in Forster's work, provides a *modus vivendi* for the novel. The youngest of the enormously wealthy and powerful Shah brothers rapes a peasant girl; it is a senseless act without premeditation. The result is the first part of the tragedy for Aziz Khan and his family. The crime is pinned onto Aziz Khan's oldest son, and he is hanged for it. The actual criminal goes off to England, presumably, to study economics.

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*A translation: *Pacem in Terris*. Pope John XXIII cared deeply about peace on this Earth, as do the men and women of Seton Hall.



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While there, his sister-in-law comes to visit him; she is incensed on discovering he has a lover other than her. She returns to Pakistan to her husband and claims his younger brother attempted to assault her in London. This time the criminal is innocent, but he is convicted in the eyes of the family. The brew which has been concocted boils over, and the entire family is split in plots and conspiracies to destroy the other members. Meanwhile Aziz Khan—the one man who was not tempted by the power or the wealth or the modern glamour of the Shah brothers—has been destroyed by them. One son has been hanged for a crime of which he was innocent (ironically committed by the one member of the Shah family that was friendly

to Aziz Khan and his sons); another son has been murdered because he has come too close to the truth; Aziz Khan's wife lays dying of grief; and Aziz Khan has been duped of his land.

Like Forster, Ghose is tantalized by and enmeshed in ironies. Though Aziz Khan is "murdered" at the end of the novel—in being stripped of everything that meant anything to him—the tone remains ironic. The Shah brothers are destroyed too—at least their smugness and security—and in working back, or forward, to the center-line, the narrator's voice suggests that meaningful values will reestablish themselves. Thus, if the novel is at one level a revelation of the corruption of Pakistani progress, it is on another and deeper level a re-

statement of the human condition and its quiet, insubordinate defiance of tragedy. For this reason, much more than for its local habitation by Pakistani, the novel is a significant contribution to the year's literature.

Intervention and Revolution

RICHARD J. BARNET

World, \$6.95

JONATHAN EISEN

Revisionism is rampant as new historians proceed to dismantle the myths of the cold war in the manner of William Appleman Williams *inter alia*. The Great Anti-Communist Crusade having been exposed, very respectable people are now becoming devil theorists in reverse. Not that Lyndon Johnson has not done his utmost to enhance the plausibility of this particular genre.

Barnet has attempted to contain the contemporary economic determinists while not absenting himself entirely from their camp. He has attempted to show, as Michael Harrington did before him in *Toward a Democratic Left*, that there is nothing ineluctable in the American social system that propels it into imperialism. Harrington has argued that even in terms of our "national interest" enlightened altruism would be the best policy to follow. Happily, there was no real need for systemic change; rather, all that was needed was for American policy-planners to realize that it was in America's long-term interest to lift the oppressed peoples from their poverty, rather than to keep them there. Repudiating the Marxian notion of progressive immiseration, Harrington concluded that as "capitalism had learned that improving the lot of the masses could be good business," domestically, it followed that improving the lot of the world could be likewise. There is no economic necessity for imperialism: it is all the unfortunate result of individual and bureaucratic short-sightedness.

Barnet's is a somewhat more complex theory which finds the locus of American imperialism in the mentality of what he calls our "national security managers." He posits two kinds of mind at

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global loggerheads: that of the Revolutionary who lives by his own myths, the most important of which is "that the removal of a man or a class is all that stands in the way of progress and justice." The other, of course, is the National-Security Manager who assumes that the high mass-consumption society "is the real ultimate goal of newly decolonized societies and a proper one." Relying on the American model, which is a false one, he assumes that American techniques of development are the only legitimate ones for the Third

World. He is convinced that underdevelopment is the result of natural forces, and not the fault of the United States. There is more than a hint of condescension in his assumption that the Calvinist values are all that are needed to end human misery. The National-Security Manager is incapable of understanding the roots and causes of the revolutionary impulse, the way it is nurtured by repressive host governments and abetted by American aid, and the way that development can proceed by the American acceptance of it.

Barnet's assumption that it is the myopia of the policy-makers and executioners rather than the inherent dynamic of the system itself that propels the U.S. into a counter-revolutionary position can be challenged. One can argue first causes: that the system itself generates those kinds of elites Barnet so richly describes. The National-Security Manager, or whatever he may be called, has arisen in his present form in direct relationship to those other social and economic forces of the society which most benefit from his mentality. It is no accident that our policy-planners' concept of national interest is narrow and closely attuned to corporatism. The if-only-we-had-better-men-in-positions-of-power argument assumes that the question revolves solely around individual capabilities rather than the constituencies to whom the individual is responsive or responsible, and to the prevailing ideology from which the concept of national interest is derived.

Nonetheless, Barnet cannot be faulted on his treatment of those cases in which the National-Security Manager mentality has led this country into counter-productive consequences.

His case studies, especially that of the Greek civil war, illustrate with painful clarity how individual myopia can successfully combine with the anti-Communist impulse to produce a situation that is less conducive to "stability" than any revolutionary government. If there is nothing inherent in capitalism that leads it into the support and promulgation of fascist dictatorships (and Barrington Moore has shown that there is not) there are at least compelling argu-

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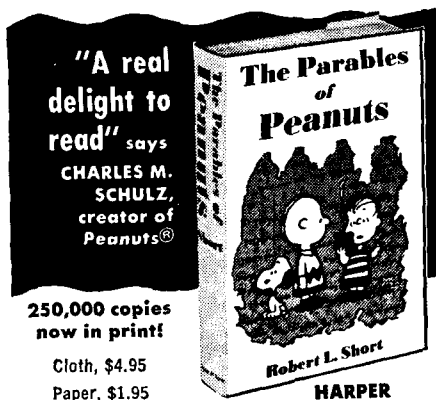
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ments to be made that thus far American capitalism has made it look inherent.

Barnet concludes with an implied optimism that I do not think is warranted under present historical circumstances. He pleads for the U.S. to help the Third World governments to "learn to govern effectively and justly or face mounting insurgency." This is a variation on the inevitability-of-human-freedom theme—an historical supposition that remains to be demonstrated—which implies that the harder you keep them down the

worse it will be for you eventually. While liberals and Marxists everywhere may hope that this will be so, there is nothing to demonstrate it factually. Greece, whose revolution the U.S. helped crush twenty years ago, is now in the iron grip of a military dictatorship; the Vietnamese revolutionaries continue to struggle, but there is no certainty that they will succeed, nor, if they do, that the regime would not be as oppressive as Diem's or any of his successors'. And on and on.

Finally, Barnet rightly notes that "where one nation arrogates to itself the responsibility to shape a world order, it invites others to combine against it." He then hopes we will "shake off the militarist analysis," adopt a sane, multilateralist policy through U.N. agencies, and forego the arrogance of power which is to try to remake the world in our image. One cannot imagine this as a viable possibility; there is a built-in insanity—and Actonian corruption—to imperial powers that seems to impel them, no matter what their economic system, to warp political reality to fit a self-justifying mold. We are the most powerful nation in the world: there must be a good reason for it.

American conceptions of the world will change, I think, when the world changes; our National-Security Managers will see revolutionary struggles as they are, I fear, only after these struggles have been successful.

Systematic Theology: A Historicist Perspective

GORDON D. KAUFMAN

Scribners, \$8.95

RICHARD P. McBRIEN

A reviewer should approach a book of this kind with a certain measure of reverence. Seven years in the making, *Systematic Theology* tries to encompass in a single volume the whole range of Christian faith. Not many would dare embark upon a project of this dimension, particularly in a time of such theological fluidity. John Macquarrie, of Union Theological Seminary, made a similar effort two years ago with his

Principles of Christian Theology. That volume proved to be a remarkably successful textbook.

The orientation and bias of this new book by Prof. Gordon Kaufman, of Harvard Divinity School, is radically historicist. Kaufman wrote it in the conviction that many contemporary problems are rooted in "a great foggyiness about the theological conceptions of history, historical knowledge, and revelation." Herein, he attempts to grapple anew with every major doctrine of the Christian tradition, but this time from the unifying perspective of man's historicity. He rejects that tendency, present in some recent theologies, to establish a dichotomy between salvation history and the ordinary, workaday, secular history in which all of us live every moment of our lives.

"We become selves," Kaufman argues, "in the processes of social interaction and communication through which we learn to speak and to play socio-culturally defined roles." Our beliefs, values, and criteria develop from a personal and a social past where they were first implanted and nurtured. "Thus, certain crucial *events* (of which we may be completely unaware) are the ontological ground of our values and norms. If these events had not occurred, our convictions and standards would be other than they are, and we would be different persons."

The theological application of this reasoning is clear enough. The Christian faith, which emerges and is sustained in a specific religious community with a distinctive historical tradition, is itself founded on events clustering around Jesus Christ. He is "the source and ground of authentic knowledge of ultimate reality as well as of the norms in terms of which human existence should be lived." At its deepest level, Christian life is simply human life—qualified.

The business of the Church, in this view, is not to advance some special form of piety nor to minister to the "religious needs" of man. It is to be an agency through which God can overcome man's bondage to the various powers which have enslaved him, thereby enabling man to become the free and creative

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historical being originally intended. "History itself is nothing else than creation in the process of becoming God's kingdom, and that process has found a climactic new beginning in the historical appearance of Jesus Christ." The Church must be "the taskforce of the kingdom."

Prof. Kaufman's program is ambitious, his vision is broad, and his competence in certain areas is demonstrably solid. But in a book which places so much stress on method, it is the method which, in the final accounting, compromises its quality and prevents it from becoming a landmark in contemporary theological speculation.

Although God is properly the center and core of this new systematic theology, Kaufman is satisfied to leave the reality of God *presupposed* rather than argued. This is a curious tactic in a book of this kind. It isn't really helpful to refer the reader to a previously published

article on the subject. That material should have been incorporated in this book, and expanded sufficiently to match the goals of the project. Furthermore, the image of God that finally seems to emerge bears an unsettling resemblance at times to a kind of super Being who intervenes now and again in human affairs, as it pleases him. I think that Prof. Kaufman presses too far the divine attribute of personality, while not always preserving its essentially analogous character.

He fails also to locate his position clearly enough in relation to other contemporary efforts. If we are to judge by this book alone, Prof. Kaufman knows too little about Roman Catholic theology. And this is more than an ecumenical faux pas. One cannot write responsibly about theological method today without rigorous and sustained confrontation with the work of Bernard Lonergan and Karl Rahner.

The same bibliographical lacunae are evident in his discussion of revelation which, by Kaufman's own admission, is one of those foggy concepts in desperate need of liberation from ambiguity and confusion. But the fog is hardly dispelled by his own definition: "... an image, derived from the reception and creation of meaning in the dialogue between persons, by means of which the Christian community seeks to conceive the event (or process) which is the historico-ontological ground of its meaning-orientation." Indeed, too much of the book reads like this at too many crucial points.

There are also several apparent inconsistencies. Why, for example, in a book that emphasizes so much the direct involvement of God in the affairs of mankind, should we discount the possibility of miracles and especially the resurrection of Jesus as historically verifiable interruptions of the natural order? Why retreat to a kind of Bultmannian enclave, when the historicist presuppositions seem to lead in precisely the opposite direction? While I do not agree with the near-fundamentalism of Wolfhart Pannenberg, I should at least credit his discussion of the resurrection with a certain methodological consistency.



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Finally, there is some ambivalence regarding the precise relationship between Jesus of Nazareth and the Christ of faith. A thoroughgoing historicist orientation should be expected to insist on the importance of the former, but the reader is given a different impression here and there. Jesus Christ is at the center of human history, but we are never really able to get at the basis for this affirmation. Its immediate foundation, the resurrection of Jesus, is itself the product of group "hallucination" and we must rely upon the apostolic interpretation of these strange phenomena. In the end, Christian faith is somehow self-authenticating. (The spirit of Karl Barth percolates upward into the text from the many footnote references.)

Prof. Kaufman's *Systematic Theology* is not without serious merit. Its concern to safeguard the essentially historical character of Christian faith is commendable, and its handling of a large area of Christian doctrine is competent and often imaginative. But as a system-

atization of Christian theology or, more directly, as a contribution to the growing discussion regarding theological method, it does not fully succeed. Even though my own bias is more historicist than existentialist, I should still prefer Macquarrie's *Principles of Christian Theology* to this one.

Who Controls American Education?

JAMES D. KOERNER

Beacon Press, \$4.95

MAURICE R. BERUBE

Are public schools useful? We have known for some time that public schools handicap the poor. Less money is spent on educating the poor; fewer experienced teachers are to be found in ghetto or rural slum schools; and too many teachers, through self-fulfilling prophecies, *a priori* condemn the poor to fail. Perhaps, as a last resort, we may have to design a system of private schools, paid for by government tuition grants to pupils. The idea would be for the marketplace to weed out the complacent and inefficient. Yet, public education can still be redeemed. Much depends, as James Koerner so ably argues in this valuable book, on who will control the schools.

What is at fault, Koerner demonstrates, is not the concept of public education democratically run by the public. The only trouble with that ideal is that it was never practiced. In the cities, public schools are virtually isolated from the electorate. In the suburbs, parents defer to "experts" rather than exercise their powers on elected school boards. The result is drift.

No one controls American education. A caste of professional educational administrators gives the appearance of running the schools. Actually, as political scientist Marilyn Gittell has shown, nothing really ever happens: New York City school administrators have not instituted any significant educational reform in the last thirty years. We have only ourselves to blame, Koerner states, for having "badly overestimated the

quality and the extent of expert knowledge in education."

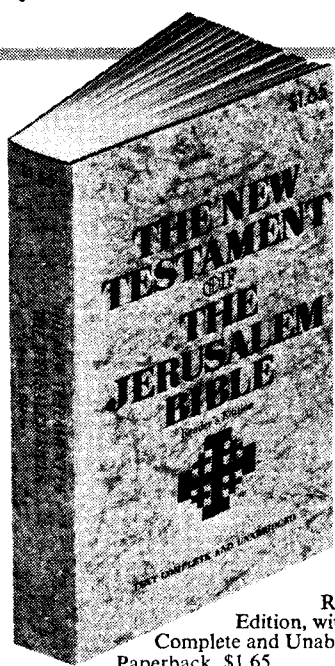
This extended essay attempts to correct that mistaken judgment. Written as a layman's guide for change, it displays a restrained optimism that public education does have a future. Already the black urban poor are in movement to control their schools; a movement, Koerner rightly hails as "the wave of the future," that "may ultimately wash over the suburbs and small towns as well." Therein lies the hope.

Here is a necessary primer on the who's and what's of public education. Uncommonly lucid and direct, this book offers insight into the contending forces for power. Most educational writing lacks either clarity or depth. The reader will learn more of the scope and significance of creative federalism, teacher militancy, local control and state power in this thin book than in a shelfful of thick specialized studies.

Koerner does not spare the educational establishment. The old guard, still predominating in the U.S. Office of Education, he writes, continues to pursue the trivial. And all the vaunted influence of the National Education Association—the one million member teacher organization once consulted by U.S. Commissioners of Education before decisions were made—has amounted to nothing. Those few educationally important ideas that have emerged in the last decade were the products of foundation and university thinking. State Boards of Education, where, theoretically, educational power resides, are no more than vestigial organs. And national parent organizations have become mere cheerleaders for the status quo.

His sympathies are largely with the new guard—scholars, black leaders, foundation men, and the new federalists—which is making a concerted bid for power. This disparate and uneasy coalition has gained a measure of control. But not enough. "The old professional establishment, though somewhat diminished," Koerner points out, "is still extremely powerful." And the nation, in a conservative temper, has checkmated the new guard. Congress has returned much of the new federal power

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to the states; hostile white liberal reaction to black militancy lessens the influence of black groups; and the foundations, long sheltered, are fearful of sponsoring experiments of the Ocean-Hill Brownsville variety that may detonate white racial backlash.

Koerner is at his best dispatching the establishment. Where he gets derailed, unfortunately, is in prescribing *how* American education should be controlled. For at heart Koerner is uneasy with federalism. Eventually, he would restore the states to power. And he welcomes the Education Commission of the States, a loose confederation conceived as a counter-influence to the new federalism, as the ideal mechanism to establish national policy and standards.

The states, however, are anachronisms, possessing neither the will nor the capacity to cope with major educational problems. In the South, state governments, impede school integration. In the North, state governments, rurally dominated, give more aid to the suburbs than to the cities. Excepting New York and California, most state departments of education are puny and incompetent. What small improvement these agencies have recently made has been due to federal funding. As a sop, in exchange for permission to increase its role, the

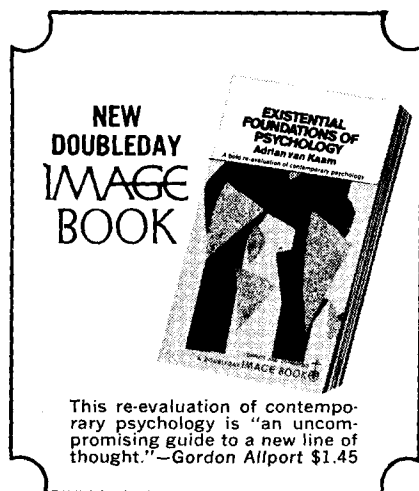
federal government shored up a tottering state apparatus. Only a huge federal effort, however, could re-establish state primacy. And that prospect is not only ludicrous but unlikely.

Nor does Koerner sufficiently follow the logic of his criticism. Although he lambasts administrators, he spares teachers. Clearly, teachers are entitled to their say, especially on working conditions and curriculum. Contrary to what Koerner would have us believe, however, teachers and administrators are not natural enemies. Today's teacher is tomorrow's superintendent.

Nowhere has this kinship been more apparent than in New York City. Once locked in a bogus internecine conflict, teachers and supervisors quickly united in common cause to withstand the black struggle for school control. The United Federation of Teachers, until recently a progressive model for reform, is now comfortably a part of a reactionary establishment. More than likely this pattern will be repeated nationally. Already, a formerly vigorous, challenging American Federation of Teachers contentedly seeks to meld with its archfoe, the NEA.

In the end, Koerner suggests reform where radical surgery is needed. He would redress the old balance of power by merely adding to the list of players. Paradoxically, only a radical realignment of federal and local power can address itself to our educational problems. Cities must receive large financial transfusions directly from Washington. National standards and policies must be developed, while promoting local autonomy. The model for this realignment has already been presented: the original design of the poverty program, bypassing state houses, extended a strong federal hand to stimulate local participation. One need only ask how well, or poorly, our schools are doing to state the federal case. No one precisely knows. And not surprisingly, a national assessment is bitterly resented and resisted by educational administrators and the states.

The new guard, Koerner predicts, will eventually win out. They will shape the schools, and in the cities, black voters



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will gain their rightful voice. He says: "The new order will be better than the old, if for no other reason than the fact that it will be less insular than the old, better educated itself, and more representative of the entire educational community."

Let us hope he is right.

Four Letters of Pelagius

ROBERT F. EVANS

Seabury Press, \$4.95

Pelagius; Inquiries and Reappraisals

ROBERT F. EVANS

Seabury Press, \$6.95

ALBERT C. OUTLER

Until our own tumultuous times, it would have been a rash man indeed who dared move reconsideration of the age-old condemnation of Pelagius as mortal enemy of Christian faith. John Wesley once did so, arguing with some asperity that Pelagius had been slandered by Augustine and was not really a "Pelagian"—but this only added to Wesley's reputation as a maverick. The vast majority of Christians have gone on echoing Augustine's verdict.

Recently, however, there have been a few tentative ventures in re-examination (De Plinval, Ferguson, Allen, *et al.*). And now comes Professor Evans with a pair of volumes that, between them, manage to re-open the case in a very important way. The first, *Four Letters of Pelagius*, is his Yale dissertation of 1959 (revised), aimed at settling the foundations of the actual Pelagian corpus. It is severely technical, for specialists only; but it does establish Professor Evans as our foremost Pelagius expert and it does serve as prolegomenon for his second book, *Pelagius; Inquiries and Reappraisals*, a clutch of six short essays of somewhat more general interest. The first five of these will daunt the average reader; they presuppose too much by way of background. Even so, anybody might rightly be interested in the argument that it was Jerome and not Augustine who first flung reckless and false charges at Pelagius (as also

at Rufinus and Origen); they would be intrigued by Evans' thesis that Pelagius was largely indebted to the so-called *Sentences* of Sextus; they would be instructed by the explanation of why Augustine delayed his entry into this particular job of heresy hunting.

But it is chapter 6 that is worth the price of admission for any and all. Here one finds a short summary of the theology of Pelagius that is easily the best thing of its sort in print. It will, I think, prove a genuine surprise to most readers. Indeed, it crossed my mind to wonder what would happen if it were rewritten as a positive theological statement, with all the historical identifications removed, and then submitted to a panel of contemporary theologians for doctrinal evaluation. One can readily imagine some of their criticism ("inadequate," "faulty psychology," etc.), but I doubt if it would be identified as "Pelagian," or deplored as heretical.

It would be a mistake, however, to infer from this that Evans is himself pressing the case for Pelagius' rehabilitation. He speaks of him casually as "the great heretic" and specifically rejects the suggestion that the traditional antithesis between Augustine and Pelagius be abandoned. And yet it comes through clearly that at least some of Evans' sympathies lie with "the great heretic": "Pelagius and the heresy called by his name continue to provide occasions for careless and confident postures . . ."; "[he] is one of the most maligned figures in the history of Christianity." And he urges the conclusion



REVIEWERS

JOHN C. CORT has been serving as President of the National Catholic Social Action Conference.

MARTIN TUCKER is the author of *Africa in Modern Literature* (Ungar).

JONATHAN EISEN was formerly on the editorial staff of *Commonweal*.

FATHER RICHARD P. MCBRIEN is a member of the faculty at Pope John XXIII National Seminary in Massachusetts.

MAURICE R. BERUBE is a frequent contributor.

ALBERT C. OUTLER was a distinguished observer at the Council and is a member of the faculty at the Perkins School of Theology at Southern Methodist University in Dallas.

that "[Pelagius] wishes first to be an orthodox theologian of the Catholic Church and to be known as such."

The key concept in the actual Pelagian theology, in Evans' exposition of it, is the congruence of God's *unmerited* grace and man's created freedom (itself a gift of grace). From this followed his stubborn insistence that "the doctrine of redemption [should] be framed to fit the requirements of creation"—and his confidence in the *possibility* of "Christian perfection" in this life. These convictions led to "the final stroke" of the Pelagian theology: "both the grace of creation and the grace of redemption operate in such a way that human will is never moved irresistibly by any necessity emanating from the will of God, except the necessity that will be will and therefore free." Shades of the Molinist controversy!

It begins to be conceivable, therefore, that in our new climate of theological pluralism we may not be forced to choose between Augustine and Pelagius, after all. It may sound too easy to suggest that their respective main concerns (divine sovereignty and human responsibility) can be compounded, but it is at least arguable that neither of them managed to hold *both* in vital balance (as the history of Augustinianism shows). Moreover, in a time when the problem of an adequate theological anthropology is so urgent an item on the current agenda of Christian reflection, Pelagius' own ideas (in contrast to the condemned "Pelagian" theses about self-salvation) would certainly repay a fresh look and a new critical assessment. This in itself would be a sort of rehabilitation; perhaps the only kind Pelagius would have wanted. And it is the considerable merit of Evans' *Pelagius* that it makes the beginnings of such a transvaluation possible.

IN BRIEF

The Trouble with Lawyers. By Murray Teigh Bloom. Simon & Schuster, \$6.50.

Another dyspeptic survey of the shortcomings of the legal profession, suf-

fering from overkill through under-skill. Mr. Bloom thrashes about wildly, suffocating his valid points in a welter of diatribe and trivia. He is working the same vein mined in spectacular fashion by Norman F. Dacey of *How to Avoid Probate* fame, but missed the secret of Dacey's success. He should have cut his text to forty pages, added a long series of legal forms, and called the book *How to Sue Your Lawyer*. JOSEPH A. PAGE

World War II and Its Origins. By Pierre Renouvin. Harper & Row, \$8.50.

International relations between 1929-1945 are surveyed by the dean of French diplomatic historians. Renouvin is a man of careful judgment, and, unlike A. J. P. Taylor, is apparently willing to sacrifice a brilliant phrase for the sake of the truth. Unfortunately, this book is ten years old, pre-dates the controversy over Taylor's *Origins of the Second World War*, and does not even employ the French diplomatic documents which have since been selected and published, by a committee of which

Renouvin himself is chairman. A publisher afflicted with the slightest interest or imagination might have brought the book up to date with a new Introduction or Appendix. P.S.

CORRESPONDENCE

(Continued from page 93)

Mr. Gallagher disbelieves that enough jobs will be available to employ the (once-)poor. He depicts technology as a kind of fluid which can be extended almost costlessly to the performance of any job. Yet, from my supposed vantage point of MIT, I testify only to the enormous volume of society's resources that are required for R&D. Furthermore, in numerous cases where jobs *could* be automated, it remains economically unfeasible to replace men with machines. If their market wages became sufficiently flexible, the subsidized workers could be virtually assured of securing employment. Insofar as our so-

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ciety can afford and desires additional leisure, I believe that it should be shared by all members of the work-force. Mr. Gallagher seems to feel that the leisure which is generated by technology should be bestowed, or imposed, entirely on a single class.

Mr. Gallagher charges me with "insensitivity" to the "menial, stupid, and degrading" nature of the jobs which the poor often must take. I think he should realize that many better-paid jobs are also essentially menial, stupid, and degrading. But both kinds of labor service have economic value to at least some part of society, and that is their common reason for being. The characteristic which is distinctively degrading about the labor of the poor is that it is so indecently paid. This is what my guaranteed wage proposal aims to correct. Further, if we assist the working poor in a way which does not grate with the work ethic, we may improve the prospects of securing a true guaranteed income to benefit those of the poor who cannot or should not be working—the elderly, the handicapped, and the children. JONATHAN KESSELMAN

Shanker and Berube

New York

To the Editors: In your issue of February 21, Maurice Berube, in a letter to the editors, claims to have heard Albert Shanker publicly dismiss "the capacity of poor black children to learn" at a speech in winter '67 sponsored by the League for Industrial Democracy.

Having arranged and attended the meeting to which Mr. Berube refers, I can inform your readers that Mr. Shanker did not make any statement denying "the capacity of poor black children to learn." He did say that classroom learning is impeded by slum conditions. But this is a proposition that Mr. Berube presumably also accepts: "No one has grasped the handicaps poverty poses to a child's learning capacity, although *no educational psychologist denies the crippling effects of extreme poverty.*"

After accusing Shanker of "racial paternalism," Mr. Berube goes on to say: "Moreover in my conversations with Al Shanker on the subject, he never gave me any reason to believe otherwise." This is a when-did-you-stop-beating-your-wife line of argument which does

Mr. Berube no credit, whatever the substance of his point of view. Similarly his gratuitous description of Shanker as "somewhat hawkish on Vietnam and virulently anti-Communist" can only have been introduced as an appeal to prejudice. What do Shanker's views on Vietnam or Communism have to do with the matter under discussion? If there is a connection, Mr. Berube might enlighten us by spelling it out.

Meanwhile, let me state for the record that at no LID meeting at which Mr. Shanker spoke can I recall his having made any statements incompatible with a full commitment to the principle of racial equality. Moreover in my conversations with Al Shanker on the subject, he never gave me any reason to believe otherwise.

TOM KAHN

Executive Director, LID

Hesburgh and Hooliganism

State College, Penn.

To the Editors: A regular subscriber, I have followed the ebb and flow of *Commonweal* rhetoric for nearly 30 years. As a result, I have been amused, mystified, discouraged, stimulated. Recently, however, and most specifically after reading your "Hesburgh's Law" editorial [March 14], I have been disturbed.

I am disturbed, first, by a new note that has crept into your editorial tone. You have become querulous. In a manner remarkably analogous to that of some college campus editors, you have fastened upon that big, ol' devil, the Establishment. With student editors, the Establishment is the university. It can do no good. With you, the Establishment is the Church. It most certainly is headed for dissolution—especially because of its unreasonable strictures against priests' marrying, and its reluctance to add extra guitars to the choir.

But much more deeply, I am disturbed by your antipathy to the president of Notre Dame's stand against student violence. I am sure that Father Hesburgh can handle his own defense. What worries me is your curious inability to see that the prime movers behind the campus unrest are dedicated to tearing down the democratic struc-

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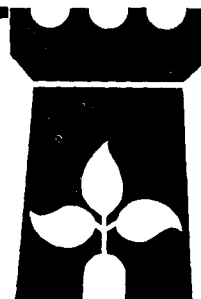
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ture. If you think for one moment that the SDS is intent upon improving our educational system, you are too naive to go to the store alone. The SDS is a hard-core outfit. Its disciples mean business; and the only language they seem to understand is the language Father Hesburgh has used. On or off campus, hooliganism must be stopped.

(MR.) LYNN CHRISTY

Marriage Book Cited

Washington

To the Editors: Those of us who are keenly interested in the development of

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the Church's theology and discipline on marriage were pleased to see Henry ten Kortenaar's letter from Rome [March 7]. His sketch of the Italian scene was both entertaining and telling.

He mentioned Father Huizing's report of the Canon Law Society's symposium on the bond of marriage as one of the stimulants to Roman reaction. Naturally, that pleased us too—the canonists who are working on the symposium projects.

It might have helped many readers if the piece had referred to the book published, only recently, as a result of that same symposium: *The Bond of Marriage*, edited by William Bassett. The book's several trenchant chapters would provide the basis for a thorough understanding of the complex problem of indissolubility.

(REV.) JAMES A. CORIDEN
Catholic University

True Picture

Washington

To the Editors: I am deeply impressed by your sincere efforts to ameliorate the situation of the working poor of the Southwest by giving a true picture of their efforts, as has been expressed by the wonderful "Rumbles Along the Rio," [March 14] by Patrick H. McNamara.

We compliment *Commonweal* for its accuracy and sympathetic views of the Latin-American worker.

(REV.) ANTONIO GONZALEZ O.M.I.
Chaplain of Latin-American
Leaders in Washington, D.C.

Cheers for Leo

New York

To the Editors: John Leo on "Rhetorical Overkill?" [Feb. 14] is one of the first attempts in any major national magazine to put "black anti-Semitism" (a white term) back into perspective—if such is possible after the recent events in New York.

Commonweal and Mr. Leo are to be applauded. Please give us more. It will take you years of such reporting to bring back a balanced perspective.

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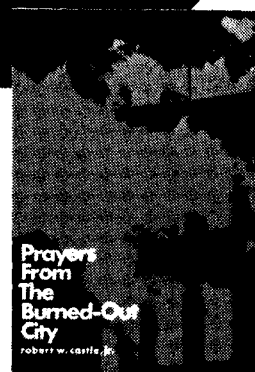
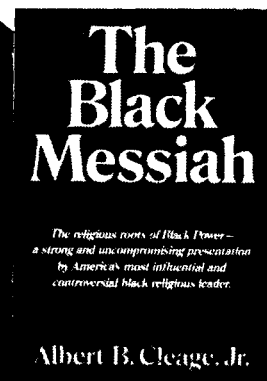
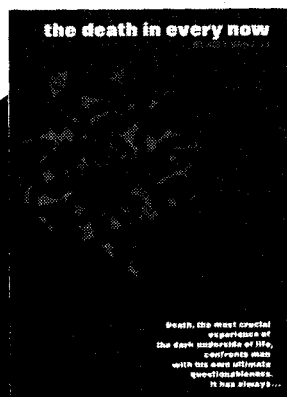
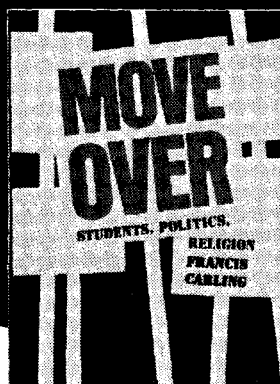
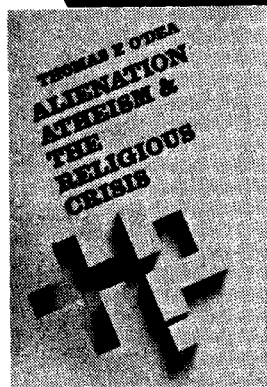
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